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Volume L. | FOR CHRIST AND THE CHURCH | Number 2

San Francisco, September, 1914.

The Snow Cross of Tallac

The battlemented parapet of peaks,
That guards the Tahoe-lovers peace,
Emblazoned high with crests of snowy fleece,
On Tallac's scarp a cross all plainly streaks.
As traced in thawy snow by wintry freaks,
Each outline must by summer sun decrease,
Bodes omen this that pow'rs of cross may cease,
While cry of war of Titan world pow'r speaks?

Nay, he whose faith on deeper insight rests,
Divines the sign from no drift snow veneer.
That melts away before the sultry tests,
As if the cross betoken'd shrinking fear;
But rock eroded bed of drift invests
Granitic cross with fadeless meaning clear.

—W. F. N.

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Memorial Sermon

Festival of the Transfiguration "Altar Day" in St. Luke's Church, San Francisco, August 6, 1914.

"Careful to maintain good works."—Titus 3:8.

That telegram of Sunday last promptly decided our theme today. There was something singularly happy in the time and association of its coming. Sent soon after Mrs. Lawver was taken to her rest a chain of circumstances that could not have been anticipated brought the message during the service at the Cathedral. It came a little before the Communion Service began. And with her keen sense of "deep answering unto deep" it was, I believe, just as Mrs. Lawver would have wished it. Opportune for announcement immediately before the Prayer for the Church Militant, the congregation found instant and fond expression in that phrase, "We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear."

And so fittingly timed then, how strikingly is her entering "more fully into the life eternal"—to use one of her own phrases—associated with this Festival of the Transfiguration! And how readily and instinctively we recognize that this Annual Service of the Auxiliary is the very one to make the Memorial Service for her!

It is now a little over twenty-one years ago that at the thirteenth annual meeting of the Woman's Auxiliary in the Diocese it was proposed that this sixth day of August, the Festival of the Transfiguration, be kept also as an annual day of observance by the Auxiliary here as "Altar Day." The original plan was, I quote from the Record, "to create a fund by the contributions of those who care for the altar in each parish and mission, and that each altar be represented in this fund by a dollar a year. If a good response is made from all over the Diocese at least one new altar each year is insured." The very number twenty-one years suggests that we may today remember with gratitude that the plan has fairly become "of age" and can qualify as a recognized factor of our Diocesan vigor. Mrs. Lawver herself was quick to note such coincidences of time. And for all that period there has been every fragrance of the service in thinking of it as "Altar Day" as well as the Festival of the Transfiguration—indeed from year to year the special prayer has included Auxiliarywise in "the comforting vision of the glory that shall be revealed," the quickened altar plea, "In all the means of grace in Thy Church, and more especially in the Holy Communion at Thy altars, help them to see Him Who is invisible, that in their aims and difficulties and trials they may have the abiding faith that all things are possible to them that believe." All of this in its initiative and in its constant loving promotion was closely identified with Mrs. Lawver as breathing her own innermost spirit of consecration. And what could be more akin to her whole character and career as a noble Churchwoman than to have the coming of age of the Altar Day Service observed as the precious memorial of her translation to Paradise. In one of her annual reports she says: "How fondly we keep Altar Day—the Feast of the Transfiguration * * * as we feel more intimately than at any other service (its) crowning all the year with the Vision!" And we recall from another report her phrase: "On the Feast of Transfiguration (1901) we keep Altar Day with an added meaning * * * many of our older and more distant members, come, with others not of the Auxiliary to make us before the Altar the best memorial of (Mrs. Heath) that love and reverence can offer." How many of those have passed to the nearer vision of whom Mrs. Lawver speaks in her sketch, after the twenty-fifth anniversary of our Diocesan Branch, of the beginnings of the Auxuiliary who gathered on the 2nd of February, the Feast of the Transfiguration, 1880, at the House of Mrs. Lafayette Maynard, when Mrs. John N. Pomeroy met twenty-two women from six of the parishes of San Francisco to organize a branch of the Woman's Auxiliary. And now of her as well as of them we may use her own radiant phrase: "Memories of loved ones gone from us have touched us with the light that sanctifies our swiftly flowing years."

And as I look over the bound copy of reports covering those earlier years—a copy which has the prized inscription of the thoughtful gift written in her own hand—it seems as if the very best tribute to her is her succession of reports from the very first, filled as they are with strong and sagacious comment and true Churchmanship from her facile pen. In one place she uses the word "Euthusiasm" and with her Biblical acumen refers to its original sense. That original sense of *being under the spell of God*, or, we might say, of ardor for all that pertains to His Church, is the kind of enthusiam manifest in all the reports as it was to any one who had the opportunity to really know Mrs. Lawver. The Bible has that old phrase of one who being "dead yet speaketh." It is really interpretive of a tender instinct in the memory of those who are gone—"the sound of a voice that is stilled." And in those sentiments scattered through her writings, she speaks to us as her most precious memorial today. In his recent little book on *Presence*, Bishop Brent says: "The idealization of those who have gone is simply their self realization as viewed from our side. The incidental faults of weakness * * * drop out of sight and we see the character in its main features. It is a pity that the living are not judged by their contemporaries with the same lofty effort to be fair that characterizes our judgment of the dead." And the ideals of a character as we have known them in all their living exhibit in our human companionships with a *personality* are what really speak to us. And as we discern the more fully from writings and from memories the high ideals, which actuated Mrs. Lawver, those ideals, as they were embodied in her personality and so lived themselves before us, are what we really mean when we speak of her in her identification today. They were so vitally blended that we cannot pick them apart and attempt to portray what she was by noting each one and putting them together again. Every personality is more than an analysis of its traits just as every physical body is more than its dissection. We can only visualize her as we knew her, with her womanly dignity, her queenly face, her modest but always becoming garb, her rich toned voice, her gentle bearing, her mobile features sometimes traced with tears, and tears of joy anon, her cheery laugh and then that sweet chastened expression of her sick bed sometimes almost seemingly to light up with the luring light of the other worldliness toward which her hopes had turned. We can think of it all. We cannot describe it. And if we could reproduce her portrait here that would be flat as on the canvas or in pallid outline as in the marble. It would not be herself, her life as we knew it with us. None of it would speak as she spoke or as the words of hers we can recall now speak. It is the very epitome, the bouquet, of her life, that one dominant thought to maintain good works. And yet we might conceive of a full record of her good works and not find in it the real record of herself. What she was was so much more than what she did. The mystery of personality is ever inscrutably back of any mark made in the world. Her very habit of *carefulness* to maintain good works goes back into a trait of character far more significant in itself than any particular work due to it. We might for example count up the number of Quiet Days of the Auxiliary, estimate the congregations who have attended them, summarize the topics and survey the manifest results and pay her that loving tribute of having much to do with originating them here when among the first Diocesan Branches to hold them on December 18, 1885, the Rev. Edgar J. Lion of blessed memory in St. Stephen's Church held the first Quiet Day recorded in the Diocese. But none of those statistics would in itself adequately convey her burning desire then and always "to hold up," as she states it, "the spiritual side of a work so largely given to material things."

And our text "Be careful," or be thoroughly thoughtful, "to maintain good works" had illustration in the bent of her personality in still other words from one of her reports. She was making an appeal for greater interest in the Auxiliary and dwells upon this very quality of carefulness as foremost. She writes: "And then in every parish and mission we want some one woman who cares. Somebody who cares to know all about the Church Periodical Club, the Junior Auxiliary, what a Deaconess may be, and what is going on in the mission field. Somebody who cares that her own life and the lives of her sisters in the little congregation be not dwarfed to its narrow compass. Somebody who cares for the great issues to which she can lend her little energies and feel their thrill and power. Somebody who cares, not that things do not just suit her in their parish or that parish, but that anywhere in the world there is one soul astray, one lamb unfolded. Not necessarily somebody clever, or very good even, only everywhere somebody who really cares." As she repeatedly drives home the phrase "*somebody who cares*," we see how this ideal was part of her very self.

While then we do not attempt anything more here than to call up a few glimpses of the working of her great heart as they were revealed to us, without trying to cover her life history or define her many strong characteristics, this one marked possession of a conscience of carefulness at once brings before us memories which are so true to her life.

She was sensitively careful about all the detail of Church work. In the matter of those very reports some of us can recall how her righteous soul was vexed from day to day as she was in the

thick of incorporating them into her annual statement, by delays or mistakes or other peccadillos of those sending in returns from Parish Branches. Everything must be right down to the uttermost farthing. And then at meetings there was her anxiety to have everything fully understood and every legitimate appeal heard and every "crooked place made straight." At the general meetings of the Auxiliary in connection with the general convention she was recognized as one of the leaders and on more than one occasion she made suggestions which solved puzzling situations. And how much of the Auxiliary life in the Diocese was due to her own personal efficiency in the days of her health and vigor I need not dwell upon here. Beside the "Quiet Days," the fostering of the Sisterhood and Deaconess ideas, the thought of the lonely women scattered over the Diocese was much in her mind and documents.

She was, too, careful, in the sense of being one who cared about the teaching as well as the work of the Church. Well trained herself in the doctrine and order of the Church she was ever solicitous to have it all understood and spread abroad. Her voice and her pen were never lacking in the effort to fix and further the Faith and creed and customs of the Church. "For to know the Church is to know our whole duty to missions" is an epigram of hers. And in the very last letter I had from her—it was her wont to write me on the anniversary of my consecration—written in what I fear must have been—it was only about six weeks ago—a painful tracing with lead pencil she says: "I am not now letting my righteous indignation rise over the way in which Church and State are handling big issues, rather trying to conserve for myself what has seemed to me to be real in my own belief. And these long days and nights when just to hold out seems all one can do find their best help in the memories of holy services and in dependence on the pure in heart who in so many ways are praying for me, strength and consolation. And how much of this consolation comes to me to brighten the many hours when I am feeling 'comfortable.' Do not grieve for me. I like to think with Fenelon that the penance and discipline God gives us is better than anything we could invent for ourselves."

And how she cared for the worship of the Church! Not only in her assiduous personal use and joy of it, but in thought for its worthy establishment and maintenance for others. Of a fine esthetic sense, well-read in the reasons and traditions of liturgical use, of cherished loyal lineage to the Church she was ever planning for its true propaganda. She realized how Church values and essentials center around the two great Sacraments and so instituted much of the Auxiliary interest in providing substantial fonts and proper altars for missions. And about the Diocese the congregations were exceptionally furnished with sets of altar linen and communion vessels a good deal by her thought and promotion. And with her exquisite Church taste in all the little details of font and altar and ornaments she never spared herself to personally see that the very best and most approved material and treatment possible were provided. There is many a font and many an altar of the one or more provided every year by this Altar Day offering, the best feature oftentimes in the modest Church building, which in this sense is a real memorial of her loving thought. They bear every mark of "Some one who cared." And if there be the mind later to put some crowning memorial of her in the Diocese to signalize her service for more than thirty years as the first Secretary of the Auxiliary, I can think of none more apposite, or nearer what I believe would be the satisfaction of her own heart than that of a worthy Altar Cross from many gifts of her friends and fellow workers for the Cathedral to typify her unique devotion to the altars of the Diocese, in that cross the symbol of the sweet power she found over the sorrows and trials of the world of which she had her share, and then over disease and suffering which made her sick room a sanctuary and her death a triumph.

For while we thank God for her good example of characteristic carefulness in maintaining good works we also thank Him for that steadfastness of purpose and blessed achievement in such marked degree of casting upon Him her anxious care, in affliction, in loneliness, in many a trial she kept to herself and then in those protracted months of pain. Carefulness in her consecrated service cast out more and more of the *burdening* of a life full of care.

And as I have tried to let *her* words speak to us at this more than mine and to treat of other general qualities rather than of her dear personal helpful loyalty to her bishop; to her first bishop crowned as it was by her editing in his years of age his "Early Days of my Episcopate" and to the present bishop in every constant way, I may adapt what she penned of one of the first founders of the Auxiliary to be taken from earth, and use it as her own epigraph. "The sermon of a holy life does not bear translation into language; and to a saint at rest praise is but a bankrupt friend. So let us recall the gentle presence * * * not for praise but for example and close this record of her work, thanking God for all of warning and of hope that comes to us in this: His *memento mori.*

And again at the close of another annual report she writes, "Oh, Women, Churchwomen, it is the old story—the old key unlocks all new mysteries. In the giving there is having, and no issue shall come to womankind, no crises risk her fate, that may not be safely met by her who has emptied herself of herself, who can hold out her hands to humanity and say:

Would that my soul might be a world
Of golden ether bright,
A Heaven where other souls might float
Like all Thy worlds, in light!"

Official Japan has endorsed the work of our St. Luke's Hospital, Tokyo. Early in July the Premier, Count Okuma, had at luncheon at his official residence some forty men prominent in government, professional and business circles. He laid before them the large service which St. Luke's was rendering to the Japanese people and urged that practical steps be taken to co-operate in its work. The gentlemen present formed themselves into a council, of which the Premier was president, and Barons Goto, Skatani and Shibusawa, vice-presidents. The Council includes a large number of distinguished men, and it is their purpose to secure a site for the new hospital as a gift to St. Luke's, or in lieu of this to raise $100,000 with which a proper site may be purchased. This splendid co-operation on the part of such representative Japanese should spur the Church in America to do its share in assuring the future of this most important institution.

NEGRO PROGRESS IN ALABAMA.

In connection with Dr. Booker T. Washington's address on "The Progress of the Negro in Virginia," published in The Christian Work June 27, it is interesting to note the following facts about negro progress in Alabama, as reported in a daily paper recently: "Negro farmers own or control 5,100,000 acres of land in the State of Alabama, or 350,000 more acres than they controlled in 1900. The colored farmers of the State have under their control 3,563,000 acres of improved land, and are farming 500,000 more acres of improved land than they were cultivating in 1900. In ten years the number of negro farmers increased 17.3 per cent, and now they own or control one-fourth of all the farm property in Alabama.

The progress of the negroes in Alabama is typical of what the negroes are doing in other States. With its colored population of 908,282, the third greatest negro population in the United States, Alabama affords a striking illustration of what the race has accomplished. In the Tuskagee Normal and Industrial Institute, of which Booker T. Washington is head, it possesses the leading negro educational institution of the world. Now Alabama has the first railroad in America to be conceived, promoted, built, and operated by negro people. In agriculture, however, they are making the most progress. Fifty per cent of all the persons in the State engaged in agriculture are negroes. On the other hand, 75 per cent of all the negroes in the State are engaged in farming. The banking business is another line in which the negroes of the State are making progress. There are five banks—all savings banks—in Alabama operated by negroes. A remarkable increase is shown during the ten years in the number of negroes who have established successful grocery stores, drug stores, real estate offices and other enterprises. The negro Church has kept pace with the progress of the negro in agriculture, commerce, and education. In every city in Alabama where there is a large community of negroes they have built churches costing $20,000 to $50,000. The value of the church property owned by colored people of the State amounts in all denominations to $4,000,000. Thus with the physical progress of the negro churches in Alabama has come intellectual and moral advancement.—Christian at Work.

ENGLISH CHURCH GIVES NEW RIGHTS TO WOMEN.

The important and somewhat contentious question of woman's place in the corporate life and work of the Church bulked large in the proceedings of both Houses of the Convocation of Canterbury and of the Representative Church Council at the respective sessions held last week at the Church House, Westminster. In the Convocation it was decided that twenty (out of 300) members of the Board of Missions should be women, while the Representative Church Council, composed of Bishops, clergy and laity of both Provinces, resolved that Churchwomen should be electors and also eligible to membership in parochial councils. —The Living Church.

In England 21,000 laws were enacted during the nineteenth century. In 1911 alone, 25,000 were enacted in America by the Federal Congress and the forty-eight States.—The Living Church.

Resting in the Lord

By John Henry Jowett, M.A., D.D.

"Rest in the Lord and wait patiently for Him."
Psalm 37:7.

In one of the greatest of the Psalms we have vivid glimpses of a man who has been gazing upon successful wickedness. What has filled him with amazement is not so much the wickedness as its success. It is the prosperity of the underhand rogue which has taken away his breath. It is the victory of deviltry, the ascendancy of deceit, the piled-up treasures of ill-gotten gain, the full barns of the vagabond, which have mesmerized and held his strained and troubled attention. And he has become fretful. And fretfulness has ripened into envy. And envy is maturing into active iniquity. That is to say, a man who began in fretfulness is in peril of evil practices. A man can so watch a prosperous rogue that his complaining disquietude becomes itself a minister of sin. The man who begins as a fretful critic of triumphant wickedness can end by becoming a victim to it, and sharing both the wickedness and the triumph.

How shall a man live in the midst of prosperous iniquity, and in the presence of sinful trickery, and yet maintain a healthy aloofness, and not be ensnared into the glittering meshes of the same passing triumph? How, indeed, shall we stand before any of the staggering and bewildering problems of life? What shall be our attitude towards them, so as not to imperil but rather improve our moral and spiritual health? In the thirty-seventh Psalm we have the counsel which the Psalmist gave to his troubled and feverish friend who was fretting himself over the victory of wickedness. And the same counsel applies to all souls who are troubled by confusions which they cannot explain.

And what counsel does this strong singer offer to his imperilled friend? This is what he says: "Rest in the Lord!" "Be silent unto the Lord!" Stop thy constant talking and murmuring and begin to look at thy Lord. "Be dumb *unto Him!*" Take thine eyes away from the glitter of the wicked man's success and fix them upon the Divine glory —upon the burning bliss of God's holiness, upon the unveiled wonders of His grace, upon the unsearchable riches of His love. Lift thine eyes away from the wicked fool on horseback, and rest them upon the gracious Lord on the throne. "Be dumb *unto the Lord.*" Stop thy talking, thy murmuring, and begin listening! Thou art talking too much to God. Thou art too ready to intrude into His presence with advice and complaint. Hearken diligently unto Him and listen to what He will say to thee, and heed well the purposes of His providence and the promises of His grace. "Be silent unto the Lord"; look and listen!

Such is the psalmist's counsel to his troubled friend. And he tells him that such quiet, eager communion with God will nourish in his soul a deep and fruitful reverence, and there will be given unto him an urgent and powerful sense of the reality and immediate presence of his Lord. And more than that does he promise. He promises that that quiet, quieting, powerful sense of God will deliver him from the irritating and feverish temperament which is so full of destructive heat. The psalmist tells his friend that if he will only thus rest in the Lord he will be able to wait patiently for Him; for that powerful sense of God will dispel his wasting fretfulness, it will transform the energy of his irritableness into patience, it will change his reckless anger into noble self-control. "Rest in the Lord" and thou shalt "wait patiently for Him."

Let us try to think how this would happen. First of all, then, *a soul which is reverently silent unto the Lord will quietly acknowledge the presence of mystery, and will give it its place in the appointments of a gracious providence.* Now, we cannot get away from mystery. It is the beginning of wisdom to recognize and acknowledge its presence. Even in the material world we cannot get away from the cloud and the mist, from the haze of the distance, and from the dimness and obscurity which have their home even in the blazing noon. It is a long time ago since John Ruskin taught us what a large place mystery and obscurity fill in the natural world. Let me read to you one or two short extracts from the fourth volume of "Modern Painters," because I think they unfold to us some natural phenomena which have their counterparts in the realm of the spirit:

"The first and principal thing to be submitted is, that the clouds *are there.* Whether we like them or not, it is a fact that by far the largest spaces of the habitable world are full of them. That is nature's will in the matter; and whatever we may theoretically determine to be expedient or beautiful, she has long ago determined what was to *be.*"

"But not only is there a partial and variable mystery which is caused by clouds and vapors throughout great spaces of landscape; there is a continual mystery caused throughout all spaces, caused by the absolute infinity of things. *We never see anything clearly.*"

"Mist of some sort, or mirage, or confusion of light, or of cloud, are the general facts; the distance may vary in different climates at which the effects of mists begin, but they are always present. * * * Our whole happiness and power and energetic action depend upon our being able to breathe and live in the cloud. * * * As soon as people try honestly to see all they can of anything they come to a point where a noble dimness begins."

Now the mist and dimness which Ruskin discovers everywhere in nature we discover also in human life. We find it everywhere; but when we are resting in the Lord it is not merely the inevitableness of mystery which impresses us, but its holy possibilities as a minister of grace. When a man is resting in the Lord, a recognized mystery is not the murky chaotic house of chance, but the orderly dwelling-place of God. When I am resting in the Lord I can begin to think that the dull and chilling twilight can be a home of love quite as much as the warm and sunny noon. I can begin to think of mystery as one of the appointed sacraments of the soul. In this way can I think and talk to myself when I am nestling and resting against the heart of God. I can begin to believe that mystery is not my enemy but my friend. I begin to whisper such phrases as these to my quieting soul: "the discipline of mystery," "the school of uncertainty," "the gracious influence of the unsolved problem," "the healing shadow of the cloud," "the mercy of the closed door."

When I am resting in the Lord and look out upon the billowy clouds of mystery which, as Ruskin says of natural clouds, "fill by far the largest part of the habitable world," I can quietly believe that the clouds are heavenly ministers, and that in the soul there are latent powers of spiritual discernment, buried faculties of holy apprehension, noble possibilities of sympathy and communion, which require the school of mystery for their quickening and development. There are exquisite ferns which grow only in the cool, deep shadows of mysterious grottoes, and which you never find flourishing in the unrelieved glare of the open noon. They need the mystery of the shadow to lure them into strength and beauty. The shadow succeeds where the light would fail. And if you could look into the souls of some who are here this morning, Christian men and women over whose lives the shadows of mystery are resting like a pall, you would find some rare spiritual ferns and flowers of which the Heavenly Gardener is very proud, and which would never have been grown had it not been for the friendly ministry of the mist and the darkness. I mean such lovely, delicate ferns as modesty, humility, meekness, sympathy, forbearance. When the heart is resting in the Lord, and deep mystery hangs thickly around, these spiritual ferns grow into amazing strength and beauty. And so much do I believe this that some day, when the mists have rolled away and the discipline of uncertainty is over, and we open our eyes upon the finished handiwork of God, I expect that part of our thankgiving will be this: "My Father, I thank Thee for the mystery. I bless Thee for the darkening veil, I praise Thee for the things I did not know, I worship Thee for all the growth that took place in the mist and in the night." So do I say and believe that when the heart is resting in the Lord the mystery of life is only a cloudy home of grace. "Rest in the Lord."

Let us proceed to the statement of a second principle affecting the soul which is resting in the Lord. *A soul which is reverently silent unto the Lord, looking and listening, will be restrained from any feverish attempts to force the locks of closed doors.* There is nothing worse for any soul, apart from actual sin, than to be constantly fretting and worrying in trying to open locks for which we have no key. Such fretfulness tends to exhaust the moral energies, and it lets in those more destructive foes which are always waiting for the weakening of our defenses. There are some locks which we had just better leave alone. We should use all our endeavor in getting nearer to the Lord and resting our bewildered souls in Him. "Nearer my God to Thee, nearer to Thee."

For instance, there is the oppressive problem of the sufferings of a little child. Who has not been overwhelmed by it, who knows anything at all of the mystery of child life? But who has got the key to it? We see some glint of light in the sickness of those who have

grown old, although even then the mists are very thick and near. But, after all, it is autumn time and the leaves are falling in the natural season. But to see a blight on the blossoms, and to see sickliness in the first days of the spring —who can understand it? In my early ministry I used to potter about this lock, and I am afraid I used to talk very glibly as though I had got it open. But now, when I go into a home where a little one is lying in sickness or in pain, I make no foolish attempt to force the lock and reveal the mystery. I am dumb concerning the mystery, and I bow the head in the deep shadow, and I hasten to say, "Come away, let us huddle closer to the Lord." What would you say if you were in my place; and especially, if you have no Lord to speak about, tell me what you would say? As for me, I leave the lock alone, and I try to get my troubled friends to "rest in the Lord, and wait patiently for Him."

I remember a funeral I conducted on a cold, wintry, snowy day in the north of England. It was the funeral of a fair young wife whose bridal orange blossoms had scarcely faded away. And as I left the cemetery in the silent company of the desolate young husband he turned to me and said, "Man, what does it mean?" And I had no key to the lock, and I have no key today. And it only adds to the burden of sorrowing folk when we put into the lock a little self-made key of our own, and so try to expose the hidden and blessed mystery of things. "Come away," I say to these troubled folk; "come away and let us be silent unto the Lord, and gaze upon our Savior, and listen to His voice! Come away, and rest your breaking heart upon the heart of God!" What would you say if you were in my place? And again, and especially, what would you say if you had no Lord to speak about at all? This is my way, "Jesus, Lover of my soul, let me to Thy bosom fly." What is your way?

And so it is with many other problems which might be named. For instance, there is the problem which hangs darkly over this Psalm—the prosperity of the wicked. How is it that a rebel against God, who cares not a cent for God, and who never gives a thought to God, is in a blaze of material prosperity, luxuriating and laden with the good things of the world, while others who are clothed in the garments of righteousness, and who wear the jewels of mercy and tender compassion, just stumble along their way, and have never found the house of comfort and plenty, or the sunny gardens of affluence and success? Well, I do not know. I cannot even guess an answer, unless it be that these gracious folk, shining in their meekness and compassion, have already received the gift of God's best, and even though they have missed the earthly prize have found the blue bird, the sweet songster of heavenly joy, which, like the birds of Beulah-land, sings both night and day. But I will stop my guessing and say, I do not know, and I will take my trespassing fingers off the locks; and here also, in the face of problems of this order, I will not fume or fret into envious restlessness, but will seek to get nearer to the Lord, "Nearer my God to Thee." "Rest in the Lord and wait patiently for Him." This, I believe, is the only constraint which will keep us when we are in the presence of life's mysteries, from trying to force the locks. This alone will keep us from that dogmatic and presumptuous speech which could only be justified if every door had opened to our touch, and we had entered every secret chamber, and had ransacked every nook and corner in heaven and on earth. There is the mystery of evil, there is the mystery of pain, there is the mystery of death, there are all the mysteries locked up in many parts of the Christian faith and creed. I, for one, will not try to force the locks, and then speak as though I knew. I will seek to get nearer to the Lord, to be more silent and reverent in His presence, to rest in the Lord, to gaze upon His glory, and to listen to the promises of His grace, and so, in the growing experience of His wonderful love and power, to "wait patiently for Him."

And if thus we rest in the Lord we shall be safe from all precipitous action in taking the control of life into our own hands. We are so apt to mistake ingenuity for wisdom, and haste for speed, and feverishness for zeal, and rashness for courage, and activity for progress, and fussiness for service. Sometimes, and often, patience is the noblest strength, and waiting is the finest action. To rest in the Divine and to refuse to be hustled or to hustle until the Divine hour is come, that is the only majestic form of human strength. It was one of the sublime characteristics of our Savior's life. He refused to force any lock. He refused to rush into rash or precipitous ventures. To all the feverish counsels of impetuous friends He had but one reply, "Mine hour is not yet come." Jesus of Nazareth rested in the Father and waited patiently for Him.

But let us mark this in conclusion. This resting in the Lord and this waiting patiently for Him is not stagnancy or indolence. To be waiting patiently for a mystery to lift, or for a door to be opened, is not to be idle in life's market place. Jesus of Nazareth always waited patiently until the hour had come. But in the hour of waiting what works He wrought of tenderness and grace! The very psalmist who gives the counsel of my text, "Rest in the Lord and wait," also gives this companion counsel, "Trust in the Lord and do good." Until the door of mystery is opened there is plenty to be done outside. Be up, my soul, and doing! "Blessed is that servant whom the Lord when He cometh, shall find so doing!" Come then, my people, let us get nearer to the Lord. Let us rest in the Lord. Bring your burden, whatever it may be, and lay it upon the strength of your God. Yes, lay it down, and lay it down just now and here. I was on the train one day when a country woman entered carrying a heavy basket. She sat down with the basket upon her knees. A friendly working man who sat near said to her in the tenderest tones, "Nay, mother, put your burden down; the train will carry both it and you." And I could not but think of the One Who is the supreme burden bearer, and upon Whose mighty heart we can rest both ourselves and our loads. So just lay your burden down. "Rest in the Lord." Cease fretting about the unsolved problems and "wait patiently for Him."

I have a life with Christ to live,
And e'er I live it must I wait
Till learning can full answer give
To this and that book's date?
I have a life with Christ to live,
I have a death with Christ to die,
And must I wait till science gives
All doubts a full reply.

Nay, rather, while the sea of doubt
Is tossing wildly round about,
Questioning life, and death, and sin
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In clearest accents low and sweet,
"Come unto me and rest,
Believe me and be blest."

THE CONFERENCE FOR CHURCH WORK.

Cambridge, Massachusetts, 1914.

For those who had the privilege of being present, the Conference for Church Work held in Cambridge from June 27 to July 8, under the leadership of Bishop Parker of New Hampshire and Bishop Perry of Rhode Island, was certainly a most interesting experience.

Lectures on the Church and on the Bible were given by Rev. Samuel Hart, D.D., Rev. H. C. Robbins, Rev. J. McV. Harrison and Rev. Lucius Waterman, D. D. There were also study classes on Missions, Sunday School work, etc., led by Miss Emery, Rev. Arthur M. Sherman and others, and in the afternoon there were conferences on various forms of Church work as well as organ recitals in the chapel. The evening meetings, as in former years, were open to the public and drew good audiences, thus giving the Conference an opportunity to attract outsiders and to extend its influence beyond its own ranks. Among the evening speakers were Bishop Parker, Bishop Darlington, Rev. A. M. Sherman and Mr. John W. Wood.

Entertainment of a more social nature was not lacking and the committee in charge was ready at all times to arrange excursions and sightseeing tours in the neighborhood. There was tennis for those who cared to play. The dramatic element in teaching was well represented by the Mystery Play, "As It Was in the Beginning," by Rev. Phillips E. Osgood, and the scenes from the work of the Church Periodical Club.

That the inspiration for all this came through the chapel services and the Sunday mornings at the Parish Church need hardly be emphasized. The days began with Morning Prayer and Holy Communion, included intercessions at noon and sunset services, and closed with a short service of prayer and thanksgiving at half-past nine, and this frequent return to the source of all inspiration had a value which was deeply felt by all, although difficult to express in words.

The Conference exists for training and instruction in the spirit and method of Church work and for the deepening of the spiritual life, and it is with this purpose in mind that we heartily urge all who can do so to be with us at the Conference of 1915.

What is the source of sickness? Theology answers, Sin. Science is finally beginning to give the same answer. Probably we shall ultimately find that every germ disease is a product of sin; not necessarily of the sin of the sufferer, but of the body of sin which is in the world and to which mankind is continually adding, at the same time that the forces of religion are seeking to reduce it. The extent to which the ravages of the venereal germ are responsible for sin, "unto the third and fourth generation," is now known to include very many of the disorders of the race. We have learned that typhoid and similar germs are the result of filth. But filth is also resolvable into sin. Pasteur is responsible for the statement that it is possible for all germ diseases to be eradicated from mankind. How much of sickness would be left if these should all be cleansed from the human system? It is becoming increasingly probable that every disease germ that attacks the human organism is the result of sin somewhere. Christian Science says both sin and sickness are illusory and to be wiped out by realizing their unreality. Christianity answers, nay, they are real, but we must work harder to root them out.—The Living Church.

AN ADDRESS

"to all who are married, or that intend to take the Holy Estate of matrimony upon themselves."

In accordance with the unbroken custom of our Mother Church, I have been invited to speak for a few moments to those among you who are married and also to those who some day or other may enter the Holy Estate.

There has grown up in these days, and in this country more than in any other, a disposition to think and speak of the nuptial tie as if it were a cobweb, or at best, an easily and cheaply terminable contract. In the name of God I charge you, avoid all such thoughts and all such words; avoid them as you would avoid the mouth of hell; for that way lies death—death in its ugliest form. This is not an opinion, still less is it the opinion of a clerical alarmist: it is a fact as clearly established as any social fact ever can be.

Marriage is not merely one of a great many important events which can happen to us in this world; it is pre-eminently *the* choice of our lives, the most momentous choice, so far as this life is concerned, which man or woman can make, and dull-witted indeed must be the man to whom half-an-hour's sane thinking will not make this clear. It is the foundation of all besides. The whole of our civilization has its origin and rise in marriage. Think of it long enough and you will know for certain that none of the inventions or discoveries which the wit of man has ever made or ever can make, nor anything else which marks the triumph of human intellect, nor all of these things put together, so clearly distinguishes the highest state of civilization as the sacredness and indissolubility of the marriage tie.

Reject this belief, and do you know what will happen? Then let me tell you. The world will fall back to that wallowing in the mire from which Christ and His Church have done so much to save it. Tamper with it, and by degrading our ideals it will degrade our lives; and in our degradation we shall lose all those things which are most distinctive in our Christian civilization, and above all, Home, with all its sanctifying influences. Monogamy, holy and indissoluble, is The Master's law for men and women. Clear and sharp ring out His words, "Whosoever putteth away his wife and marrieth another commiteth adultery; and whosoever marrieth her who is put away commiteth adultery." On the whole the Church's teaching in this matter has been, and thank God still is, lofty and unfaltering. She has failed—God forgive her! in many things—but, at least she has re-created marriage. If she has vindicated dicated marriage. If she has vindicated for us *men* "the liberty wherewith Christ has made us free," if she has enfranchised us and given to us the rights which inhere in our rational and spiritual personality, still more emphatically has she given freedom to *you women*. Time was, before the Church had taught us the better way, when a woman was counted but a chattel; when her volition was esteemed as nothing; when not even her consent was sought. Faithfully the Church proclaimed the message, "In Jesus Christ there is neither male nor female," and thenceforth by all the noblest of our race was recognized the absolute spiritual equality of the woman with the man—her will as free—and that to be won she must be wooed.

A contract! Aye, and much more than that, for from the beginning it was ordained in the counsels of the Eternal Reason to be a union, for better, for worse; for richer, for poorer; in sickness and in health; till death for a little while dissolve it; a little while, I say, for what else means that thought which is ever present when men and women love their best? A union so close that each becomes of the other the inseparable half—so close that "the twain shall be one flesh," "no longer twain but one."

A union! Aye, and more in Christian marriage. A sacrament in the profoundest sense it may not be; but what Christian will deny its sacramental character? or doubt that God has made it a means by which we may attain to a hundred spiritual graces, all of them summed up in Love, that is, the desire to give and bless, and all of them seem to be perfect in the self-renouncing love of Christ. For this He instituted it in the time of man's innocency. For this He made it holy. For this He adorned and beautified it with His presence and first miracle.

Yea, and even a greater mystery than this to those who use it rightly will God the Holy Spirit show, for He will enable them to see therein a type of the mystical and everlasting union which is between Christ and His own Bride, The Church.

A high ideal, you say, if we could ever reach it. What! Know ye not that ideals are the bread and meat and water of life? Without them, progress there can never be, nay, the very word is meaningless. Transcendental, also, it may be, but as an inspiration and a motive you can turn it into accordant action. Wherefore, see to it that ye so use this gracious gift of God that it may reveal to you a part, at least, of that which is beyond and better. Make it the support of resolute and unwearied work and patience.

It was said, I think, of Michael Angelo that he often hewed the marble before him without a living model, as one who was setting free a figure in the block, clear to his artist eye. The image is a just representation of the life-long work to which you have just pledged yourselves. Be it yours to set free from all encumbrances the beauty which inheres in married life; so to keep the ideal before you as to preserve the early freshness of your first impressions of its mystery and promise.

"But," you ask, and perhaps with trembling, "can we do it?" In God's name and by His warranty I answer Yes, you can. "You can do all things through Christ who strengtheneth you."—The Gospel Messenger.

COURAGE.

Laws give it not, before it prayer will blush,
Hope has it not, nor pride of being true.
'Tis the mysterious soul which never yields,
But hales us on and on to breast the rush
Of all the fortunes we shall happen through.
And when Death calls across his shadowy fields—
Dying, it answers: "Here! I am not dead!"

—John Galsworthy.

A PRAYER.

This is my prayer to Thee, my Lord—strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

—Tagore, India's Nobel Prize Winner.

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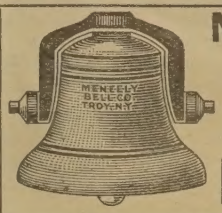
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Serenity

The gift of being serene, is one that comes from within, and is the fruit of setting one's self apart, of going into the silence for counsel, guidance and strength.

The man who is fortified by the strength that comes from a quiet hour of meditation before the cares of the day are undertaken, is the man who goes through the day with the blessed assurance that all is well.

All big accomplishments of history resulted from meditation; all good emanates from the limitless within; all inspirations and revelations have meditation as their source. The Master spent a very large portion of His time in meditation. To meditate means to get in tune with the Infinite.

Every one should learn the vast power which comes from that Great Unseen Source by being alone with the Creator. It is in solitude all great ideas are conceived; it is in solitude strong minds think out life's problems; it is in solitude men examine themselves. A quiet hour is as essential to the healthful, vigorous, determined man of affairs, as is sunlight, and fresh air; alas, comparatively few realize it and practice it.

If we have personal problems to solve, and most of us do; if we seek judgment in business affairs; if we desire patience, discretion or prudence in domestic affairs; if we are in doubt, sorrow or perplexity, we should meditate; draw an imaginary curtain about ourselves, go apart, think it over, ask Divine guidance; punctuate the busy hours of the day with brief intervals of meditation. No one who has tried it faithfully ever regretted it.

As the scope of this great topic opens before the writer, the awful and tremendous fact of the great European war looms up in its magnitude, and we cannot help picturing the disturbance of the peaceful serenity which has prevailed throughout the East for many years. An interruption has come into the casual and ordinary pursuits of several nations, the course of everyday events has been suddenly shifted, a great and unexpected change has come into the lives of millions of people, business of all kinds has received an abrupt halt, the peace and quiet of the home has been broken up, the thread of life has been severed for thousands, the whole progress of the world has received a staggering blow,—an awful setback.

Is it not for some purpose? What big lesson are we to learn from this terrible calamity? We are told that all things work together for good, but it is difficult with our limited vision, to see what good is going to come through this inhuman slaughter. We can only step aside and seek enlightenment from The Source of All Light. We may not be able to solve it to any degree of real satisfaction, but we must rest assured that some permanent good will eventually result, and try to find out what that good is going to be and to graft it into our own lives.

Let us turn for a moment from this greatest interruption of our generation, and observe how, in our individual lives, we are being constantly interrupted. Interrupted in our sleep, rest, work and thoughts. Beginning with the home, think of the mother whose life seems to be one continuous interruption, she scarcely finishes one task before she has to drop it and turn to something else; she is compelled frequently and suddenly to change from one duty to another, from day to day and year to year; yet there is one interruption, the importance of which surpasses all others, and which, unfortunately, is not permitted as often as it should be, that is, the interrupting of the daily routine long enough and frequent enough to step aside into the Silence to recuperate, to ask for guidance and direction, and for self-discipline; how much irritation and annoyance would be lifted if mothers only realized more generally the great strength of mind and body that comes from such interruptions. It is a paramount duty, and every mother owes it to her family to take the time needed to seek the counsel, guidance and strength from Above, as by so doing the burdens and cares of the day may be better met and overcome.

Take the man in business; how many times is he interrupted, how many times a day must he halt—turn about face and undertake some different task; how many men resent this encroachment upon their time and wonder why they cannot be let alone long enough to accomplish one thing at a time. Very few men pause to consider that every interruption is for some purpose, but there must be some good cause and it is our duty to study it and apply it.

All work without rest degenerates; all of life's problems are worked out through many and varied interruptions; fatigue and efficiency, work and rest, changes and chances are as essential in the evolution of the individual, as in the conduct of vast business, or in the government of great nations.

Did not the Master halt the disciples in their various trades and compel them to make a complete change of their thoughts and enterprise? Did not the same Master halt the terrible Saul on his way to Damascus and compel him to adopt an absolutely different course? Does not the same Master alter the lives of His followers today by dispelling darkness with His Light of Life? All these interruptions have been for the ultimate good of mankind and the world. If this be true, why not seek ultimate good out of the interruptions which halt great industries, shock communities and annihilate nations? Did not the Creator halt all operations to rest on the seventh day? Let us learn some great lesson out of the abrupt halt, the temporary disruption of peace, and the staggering interruption to the progress of the world; let us meditate upon it, and use its examples for some good end.

Let us again step aside with sympathetic love and ask ourselves whether our Infinite Father has not at this time sought to broaden the shoulders of our dearly beloved Executive, by confronting him with the saddest of all human afflictions, the temporary separating from him of his help-meet; just at this time when so many vast and tremendous responsibilities are pressing upon him. Can we imagine a sadder interruption in the life of any man? But, looking beyond the vale of tears, can we not see Divine direction, guidance and discipline which is going to widen and strengthen the mind and heart of the President for greater achievement; then, too, the same sad lesson is going to endear the Nation to him in a unanimity of purpose that is bound to reflect everlasting benefit to our country.

In the same thoughtful serene way then let us look beyond the grief and torment of this awful war, and try to gain from the sudden and terrible interruption, a lesson which will direct, govern and discipline us all, so that we may meet all future contingencies with serenity.

In the Fourth Commandment we are enjoined to rest. How many there are of us who refrain from doing so, because we consider it a waste of valuable time. We say, "We must make hay while the sun shines"—in other words, we are afflicted with "Americanitis"—the love for the mighty dollar. We think every effort should be bent in the direction of accumulating worldly wealth. As we look about us we see many examples of fast living, living without that serene quietude and assurance which comes from a break, an interruption in the turmoil of the daily battle; a respite, so to speak, during which we have time to reflect, time to meditate, time to gather strength and fortitude for our peculiar task, whatever it may be. If we spent sufficient time in this manner we would have no need to worry about the material problems, as they would come as a natural consequence.

In order to maintain a proper captaincy of our souls, we should punctuate our lives with intervals of rest; intellectual rest and spiritual rest, as well as bodily rest, because rest re-creates the mind. In order to maintain an amiable disposition, a spirit of harmony and good will, a desire to be happy and to make others happy, one should punctuate his daily routine with silence, with amusement, and with recreation. Time spent "apart" in the process of accumulating serenity, to many may seem like a waste, but on the contrary, every moment thus spent counts and demonstrates beyond any possible doubt that it is "worth while" in after results. Perplexities, annoyances, irritations and discomforts are unknown to the man who has gained serenity in this manner.

The serene man is always ready to see the man who wants to see him, no matter when the interruption comes, because, he reasons, it must be a call from God. Such interruptions do not "merely happen"; they are undoubtedly regulated by a Higher Mind. Hence, whenever any of our plans are upset by some sudden or unexpected interruption, we should stop and listen, try to find out what it means; reason it out that it must be for some good purpose. Interruptions do not hinder the accomplishment of anything that is intended. Therefore, take interruptions serenely. Many times interruptions of plans have meant temporary failures, which at the time we could not understand, but with our wider vision and our serene and quiet characteristics, we learn to realize that our progress was temporarily checked in one direction because some larger success awaited us in another direction.

Let us therefore take leisure to improve our minds, let us take time to get in closer touch with God, let us start each day aright by disciplining ourselves, and by seeking direction, guidance and strength for the performance of the duties of the day, then during the day, let us punctuate our busy hours with intervals of intellectual and spiritual rest, and still further let us punctuate our more serious hours with amusement and recreation. Such interruptions will surely re-create

the mind, strengthen the body and lighten the burdens of life. Always put the right interpretation upon interruptions and take them serenely, believing they are intended for a right purpose.

HARMAN D. JONES.

Idealism: Universal Peace

Where there is Faith, there is Love.
Where there is Love, there is Peace.
Where there is Peace, there is God.
And where God is, there is no need.

Not until we have fought some bitter fight, endured some awful struggle, can we fully appreciate what Peace is; there are numberless kinds of fights and struggles for humanity to endure, but at this particular time, the nations of the European Continent are in the throes of a merciless, and seemingly unnecessary war, and as the awful calamity proceeds we read with dire apprehension of the prayers of petition which are daily ascending from all of the people involved, all claiming to be Christians, all petitioning the All Good Wise God to give them victory over others; praying God to give them power to annihilate other factions of God's great family; praying God to favor them in war against their neighbors. Not praying for Peace, but for strength to wipe others off the face of the earth; the awfulness of it, is past understanding.

It is like praying God to send us health, wealth and prosperity, but send our neighbor death, despair and destruction; like asking God to dispense good to one violator of His Unchangeable Law, and war, pestilence and famine to the other; each side striving to have God change His Immutable Plan to suit their particular wishes, rather than adapting their plan to God's.

Who is there, with the light and knowledge of this generation, who could picture a Wise and Loving Father waging war between two factions of His great family; surely this unholy slaughter of God's children is no act of Providence. It is the result of a plague, an epidemic; the entire population of the Old World seems to be afflicted with an awful sickness, a sickness unto death, a terrible malady, and an appropriate name for the malady would seem to be "Materialism," and the cause, an utter lack of "Idealism."

About the greatest task before the present generation is going to be the effort to conquer the world of this awful paradox of materialism, by inculcating into the minds and hearts of men, in a vital and everlasting manner, the fact that the permanent things of life, the things that are worth while, the things that are going to last, are of a spiritual nature; men should be made to think of this with such persistency and sincerity as will make this idealism the greatest shaping force for good in our lives, and through our lives, the transforming of the lives of others.

There are any number of prophets who are showing us the way, thousands of inspired men today are writing and living the life, and they are as truly prophets as any who ever spoke for God, and the ones who, today, are not only living God in their daily lives, but who are writing God in their books, are reflecting God through their God-like characters and are uplifting others; such prophets are realizing more and more that Idealism is of far greater eternal value than materialism, in fact materialism has no future value; these prophets realize that earthly kingdoms rise and fall, that moral and spiritual life will outlive the mortal and corruptible; we can all see these prophets in the world today, in the pulpits, in the courts, in politics, in business, in education, and in the home; and their presence is being felt. Had there been more of that kind of prophets among the powers that govern the European Continent today, we would not be witnessing this most awful tragedy in the history of the world.

The hope that every one of us should get out of this terrible calamity, should be the hope of eventual, perpetual and universal peace.

We should hope, even when we look back over the uneven odds as revealed by history, which revelation thus far seems to indicate that all human wars have been solely for earthly crowns, and have only culminated in a greater desire to perpetuate materialism, militarism and despotism; each victor emanating from the fray with a firmer determination than ever to control and dictate the material policies of the world, losing sight completely of the Second Great Commandment, "Love thy neighbor as thyself."

Nor is this awful malady, materialism, confined to nations; we find it in the life of the individual, in the home, in business, in religion, in politics and in education; we witness the constant struggle of humanity with humanity, and there seems to prevail in no small degree, the spirit of "Get all you can and keep all you get," as well as the spirit of "I am right," and "you are wrong"; these characteristics seem to predominate in all departments where men are seeking to gather in their superabundance of material things, physical strength, skill and knowledge, worldly wealth, and even in the traffic for souls; the sole object apparently being to "get"; no matter how; oblivious of that idealism which tells us of that Peace which passeth man's understanding, when we learn to love our neighbor as ourselves.

Every man who can and will catch this vision of Universal Peace should make it one of the principal objects of his life, and when he stops to realize the touch of discipline depicted in the anguish and sorrow that spreads over the whole world today, as a result of the terrible war, he prays God, not to cause one nation to be victorious over another at arms, but he asks God to make Christian soldiers of all who are giving their lives on the battlefield, and at the same time he prays God to give us a Christian inspiration, that not alone by their examples, but by their heroism, we too, may become worthy prophets, seers and saviors of mankind, uplifts to the world, and genuine exponents of Eternal Peace.

Outside the pale of war, our world seems altogether too full of people for whom life seems to be one long hopeless struggle; we find sad conditions all around us; we find the problem of the home, trying to make both ends meet, trying to keep cheerful while everything seems to go wrong, the problem of meeting disappointment, the problem of the children, how to bring them up to the best ends. We find serious problems in every branch of life, but as we look, we are astounded at the small number who take their struggles to God; we find the great majority still depend solely upon their physical strength, their wonderful intellect, their skill, and their great wealth to accomplish their aims and desires, and we find they that do bend all their energies to solving temporary home, financial, business and material problems, without a single thought of the All Wise Provider, from Whence all goodness flows; without realizing that if they would first of all seek, find and abide in that Kingdom of Peace, all these earthly problems, which should be of secondary consideration, will follow as a natural consequence, according to the need.

Take for instance the home, where the seeds of universal peace should first be sown, and see where we stand.

The home is the greatest institution in the world; the greatest thing in the home is the mother; as ruler of the greatest institution, woman naturally becomes a prophet and savior of mankind.

The moulding of character begins in the home; youth and manhood should be conscientiously cultivated in the home; the home is the true and effectual training ground for each individual life.

It is in the home where brotherly love should be taught, where one should learn the duties of mutual help and comfort, brightness, cheerfulness, patience and self-restraint; it is from the home that spring all solid, substantial principles, hence thank God for the good mothers, and pray God to help those that are not good.

The good mother realizes that the art of being a good home-maker consists in diffusing an atmosphere of love, sympathy, kindness and peace; good mothers do their full share towards making the whole world happy by the graciousness of their manner, their courtesy, their sweetness and good cheer; from the mother we learn what is so invaluable in the world — respect for others — their tastes, wishes, opinions, interests, joys, comforts, as well as their sorrows, difficulties and troubles. In the home one learns how to make concessions, how to give way, how to look at life from the other fellow's standpoint, how to be generous and broadminded, how to be just and charitable, in the home as in the world. In other words, we get from our good mothers practically all we ever get in this life of genuine idealism, which is the secret of wisdom and of universal peace; oh, that nations could grasp the mother spirit. Look at mankind today, almost generally, we admit the acquisition of this noble trait and attribute it to our mothers, but then we deliberately go out into the world and fight hard against these high and eternal principles; does this not depict vividly the contrast between man and woman? The woman builds up—the man tears down. The woman strives for things worth while and everlasting, the man for worldly wealth, prosperity and popularity.

Nearly all of the unhappiness of life is primarily caused by the wide difference between the ideal woman and the mortal man.

Where a man predominates without the loving guidance and help of a good woman just so sure will he drift from idealism into materialism, and consequently away from God; it is through this drifting that homes are wrecked, business demoralized, harmony changed to discord, joy into sadness.

Unhappiness in life, is really a state of inward war, and in a majority of cases is caused by selfish—self-centered man, and due to ill temper, thoughtlessness,

contradiction, self assertion, and disregard for the feelings of others; many times it is due to man's inexcusable habit of continual grumbling, complaining and faultfinding, because, as his materialistic nature makes him believe, all does not conform to his own miserable narrow-minded idea of what he thinks is right.

Notwithstanding the unfavorable conditions, there is a wholesome improvement in the every-day round of current events, for which all should be thankful, for many men are actually putting into actual business practices, the noble ideals inculcated into their lives through the home influence, and they are finding a contentment in their common-place tasks that annihilates drudgery, instills enjoyment and genuine satisfaction in their work, fills their countenances with smiles, which diffuse a harmonious atmosphere for all who come within their radiating influence and result in comfort, pleasure and peace for others. Is not this the true spirit of idealism? And should we not look and hope for the time when all our leaders will possess these characteristics, which are God-given in the first place, but manifest through the grace of the help-meet given to man for this special purpose.

Over against this ray of sunshine which is a growing blessing to the universe, we still see too much of the materialistic nature, human nature, that kind which sows envy, hatred and malice, and reaps greed, meanness and brutality, that gets its retribution in kind. Such a materialist seeks material pleasures in material things, and imagines that he is happy, but his alleged happiness of often mere forgetfulness, the truth of the matter is he is miserable within, so he eats and drinks and tries to drown his misery; he smokes, drinks and carouses simply to get away from his miserable thoughts; time with such a materialist is simply waste, a case of laying up earthly treasures where moth and rush corrupt and where thieves break through and steal, still such a materialist is a member of a great horde, a gang, that seeks to do the other fellow first; the horde kind represents the temporary kind, the common-place kind, the kind that will follow any trail that leads to material gain, and it is such characteristics that Idealism must war against.

Every day we are thrown in contact with men whose path of life is not sweet, and it is our Christian duty to help them; we should strive to immerse them with bright, glad, optimistic smiles, smiles from the heart and beaming through the face; such a smile is always a salient suggestion that there is still sweetness for all in life, it is a reflection of love. We should emphasize the fact that people who hope—smile; people who achieve—smile; besides a smile is an indication of sympathy and brotherly love; there are times when a smile will do more good than a doctor; by smiling we help not only others, but ourselves; the smile is a stepping stone to peace—peace in every department of life in which one sees fit to try it. It certainly will be worth while for any one to try to inject more of that kind of peace and good will into all phases of human life and thus become an idealist, whose objective is joy, happiness, health, self-control and peace; the idealist continually sows seeds of kindness, sympathy, gentleness, selflessness and good deeds; he keeps his channel of life clean by irrigating it with honor and truth, and his harvest is love, peace, prosperity and spiritual wealth, and he is paid in coin that will always be current, when other golden images rust and decay. The idealist stays away from temptation so as to keep with his righteous thoughts, and he finds real and lasting pleasure for himself and wields an uplifting influence over others; he avoids extremes; he fortifies himself in solitude and ventilates himself in the crowd. It has always been thus—the great individual—the man who achieves wonders in any field of usefulness, has acquired idealism in solitude and exposed it in the open; idealism grows when one is away from the crowd, and its power and influence is felt in the crowd.

What complete and inexpressable joy the idealist must experience, when he realizes that his smiles, his sympathies, his good cheer, counsel and help, have done some good in the world; these are all grand impulses, and they don't cost a cent; the idealist has already helped his generation, and he will help the future generations; he has loved his friend, here and now, and told him so to his face; he didn't wait until his friend died to tell some one else; he sends out flowers of love today, rather than to adorn a grave; he carries sunshine to the despairing, he holds and firmly presses the hand of his friend in token of undying friendship; he steadies the faltering step of the aged; he sings the song of joy and peace to the weary soul; and through the valley of the shadow of misery he brings hope; he inspires the discouraged with renewed courage; turns sadness into joy—aye—sickness into health.

Idealism is very much alive today, and is growing, and it has a great future; the idealist has no fear, his chin is up, and his face is lit up with the heart smile, like beacon lights along life's rugged road.

The emblem of Idealism is Love, Joy, Happiness and Peace; the goal of Idealism is Universal Peace, and the overthrow of materialism, militarism and despotism. May all that is left of the warring nations be so imbued with the power and satisfaction idealism that the future of all nations will know nothing but Universal Peace.

TRUTH.

Truth is eternal,
Truth is all powerful,
Truth is righteous.

Falsehood vanishes when the light of truth appears. Who can deny the temporality, the unreality of falsehood? Who can deny the fleeting character of everything in this material universe? If the temporal, unreal and fleeting falseness of what we see about us is not going to last, then it is not worth while, and it is not truth; whatsoever we find to be untrue in this life, will be untrue and unknown in the Great Beyond; if it's false in this world it will be false in the world to come; whosoever we bind ourselves to in this life, we shall be bound to in eternity; therefore, seek truth.

Whatever is of truth has power; whenever the truth concerning any matter comes to light, the erroneous disappears; truth has power to correct falsehood, power to dispel false impressions, power to bring out right conceptions, where wrong ideas previously prevailed.

Truth is righteousness, righteousness is right-ness, or the proper relation of man to God; if man is rightly related to God, he will be rightly related to the universe, and such relation is one of the most important phases of man's life, because it reveals the purest and highest type of Christianity.

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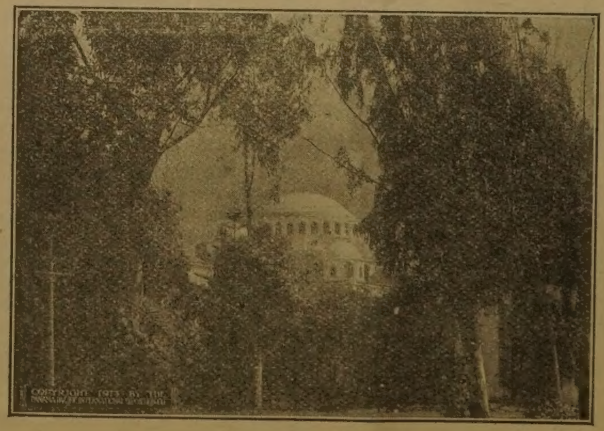

The Dome of the Palace of Education, Panama-Pacific International Exposition.

Missionary Notes

A hundred years ago there were no medical missionaries. Today there are many hundreds, treating annually over 3,000,000 patients.

The September issue of The Spirit of Missions is devoted to the medical missionary work, presenting articles and items concerning our world-wide ministry through physician, nurse and hospital. It is full of real interest and helpful suggestion.

There are such things as "missionary trees." A Roxborough, Mass., farmer has a golden pippin apple tree whose product goes to the support of Christian work in China; an orange tree in Florida is helping to uplift the cannibals in New Guinea, and a California nut farmer devotes a walnut tree to the spread of Christianity in Zanzibar.

By way of illustrating the wide scope of medical work in China, and in how many ways it ministers both to the body and soul, it is worthy of note that in the little chapel of the Church General Hospital, Wuchang, five of the native nurses, two women and three men, were recently baptized and three of the male nurses confirmed. Three boys and three girls were entered as catechumens. There are fifteen boys and seven girls in training.

At Karnes City, Texas, a town of 1,200 people, where we have 15 communicants, two laymen of the Church interested themselves last Good Friday to visit all the merchants in the town with the request that they close their places of business on the great Day of Atonement of the Christian Church. It is interesting to note that they were successful, and Karnes City was a closed town on Good Friday.

The duplex envelope has reached China. On the recommendation of the Rev. H. S. Littell, the vestry of the Cathedral in Hankow, who are representative Chinese business men, have undertaken the introduction of this system found so successful in the United States. The results reported are altogether like those at home, which goes to prove that the duplex envelope and the system for which it stands are effective the world over.

Our foreign mission work is not directly affected by the war, none of our fields being within the radius of serious conflict. It is, however, retarded by interrupted communication, rise on the Exchange and other indirect effects from which the whole world suffers. The Board of Missions is taking energetic measures to send the new workers to their posts, believing that at this time more than ever the presence of devoted Christian men and women is needed in the lands abroad.

From the Cathedral in Hankow, China, comes the following: That the Chinese are not slow in giving, as is borne out by the fact that the Sunday offerings in the Cathedral during the last three months amounted to the sum of $628, excluding everything in the way of school fees. Last year the offerings from Chinese alone amounted to two and a half times the running expenses of the Cathedral, a large sum being given to extend the work in other centers and as contributions to missions in China and abroad.

A noble gift of $10,000 has been offered to the fund to meet all the needs of the Station of Zengzok, in the Shanghai district. This important country town is the center of a district containing a half-million of people, and from it the Gospel is preached in a circle of twenty-five villages. The work is in charge of the Rev. Mr. Wilson, and has, since its inception, been carried on in poor Chinese buildings. It has long been the hope of Bishop Graves and Mr. Wilson to have a suitable church building at the central station and a small hospital and a good school building.

Arrangements have been concluded whereby the Christian Medical Association of the University of Pennsylvania will co-operate with St. John's University and St. Luke's Hospital, Shanghai, in the maintenance of a medical school of the first class. The Christian Association will erect a building at the cost of $30,000 and will support one or two professors in the school. The entire control and direction is to rest with the faculty of St. John's University. While many members of the Association are Churchmen, the larger number belong to other denominations. This seems to be an instance where Christian co-operation may be heartily entered into with most satisfactory results.

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Women Can Do Great Work by Helping Along the Go to Church Movement

IT is up to the women to make the men GO TO CHURCH.

It is unnecessary to say that women have a wonderful influence with men. It is not enough that a woman go to church. She should insist on her father, brother, husband or sweetheart attending divine service. And there is no denying that if the women will take an interest in the GO TO CHURCH movement it will be a wonderful help.

DOES ANY ONE DOUBT THAT THE YOUNG GIRL WHO HAS A SWEETHEART CAN INDUCE HER YOUNG MAN TO ATTEND CHURCH? IF SHE CAN'T PREVAIL ON HIM TO GO TO THE HOUSE OF GOD SHE SHOULD DROP HIM. HE WILL NOT MAKE A GOOD HUSBAND. IF THERE IS A GIRL WHO HAS A BROTHER WHO DOES NOT ATTEND CHURCH LET HER BEGIN RIGHT NOW TO START HIM ON THE RIGHT PATH. LET THE LOVING WIFE PLEAD WITH HER HUSBAND TO GO TO CHURCH WITH THE SAME FERVOR THAT SHE ASKS FOR AN EASTER BONNET. SHE GENERALLY GETS THE EASTER BONNET. IT WILL BE JUST AS EASY—PROBABLY A GREAT DEAL EASIER—TO GET HER HUSBAND TO GO TO CHURCH.

Men will not deny women anything. If some of the women of the country would put one-half the energy into the GO TO CHURCH movement that they do into other uplift work the churches wouldn't hold the crowds. The wife should tell her husband that when he was married he went to church; that when their child was born he went to church. Women can and must make the men GO TO CHURCH. The churches are the very life of the nation. If the attendance has fallen off it is due to carelessness. Men need but to be reminded and they will do their part.

Make the men GO TO CHURCH next Sunday!

Then make them go the following Sunday!

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Editorial

Resolved, That it is the sense of this Joint Session that it is the First and Bounden Duty of every Bishop to do his utmost to secure the meeting of the Apportionment in his Diocese or District, and that it is the duty of every Rector and Missionary to do his utmost to raise the Apportionment in his Parish or Mission.

Resolved, That the Joint Session ask the Editor of the "Spirit of Missions," and request the editors of all Church papers to publish the foregoing resolution at the head of their editorial column in every issue for the next three years.

WAR PRAYER.

There is much of it in constant use in the Prayer Book. Indeed, permanent parts of the Prayer Book in their very origins and phrases were really pleas to God out of the actual bitter thrall of war. "From battle" in the Deprecation of the Litany, is illustrative of this. The section after the Litany, beginning "O Lord arise, etc.," Frere tells us, is one which was a special intercession in time of war. The Versicles following, "From our enemies, etc.," come from an occasional portion which was to be added to the Litany under conditions of war. The Suffrage "Give peace in our time" evidently supposes some state of war in the "rude times" in which the antiphon was framed. Bright surmises that the ancient Leonine collect for the fifth Sunday after Trinity, like several of the same age, was suggested by the disasters of the dying Western Empire. And not to quote other instances of prayer coming like a "bitter cry" out of the very heartache of historical national strife, the figurative terms of the militant soldier in the spiritual realm will occur to everyone from the formula for the signing of the Baptismal Cross, on through the Prayer Book.

A significant change in the tenor of war prayer, however, is marked in the Special Prayer *in Time of War and Tumults* as it stands in our American Prayer Book. However much it may seem to lack in exact appropriateness for use in present conditions—and the recent very wide provision of other and more fitting forms of special intercession in our Dioceses shows that it leaves much to be desired in that respect—it does, as it stands, exhibit two proper notes of war prayer. They are distinct.

1. A note of national penitence, and 2. A note of recognition of the need of being "armed with Thy (God's) defense" which practically leaves the righteousness of the Cause to God Himself. This Prayer first appeared after the Litany in 1552 with the caption *In the Time of War* as "an entirely English Composition" and had its origin in the necessities of the time, there being a general European war and pressing troubles in Ireland. And the significance given it in our American Prayer Book consists in its omission of the petitions which pass judgment on the enemies, "abate their pride, assuage their malice and confound their devices." The omission, while it in no way affects convictions of right and patriotism, or active enterprise, the better interprets the true spirit of prayer to invoke the "Supreme Governor of all things" to establish the final righteousness of the cause than to simply support our pre-judgment of our enemies. This is put clearly in the Special Office to be used at Sea by the phrase in a Prayer to be said before a battle; "that Thou wouldst take the cause into Thine own hand and judge between us and our enemies." And in the same spirit any sound war prayer for peace must be couched in terms which look to a peace of righteousness or a "Peace with Honor" to use a diplomatic phrase which had vogue some years since.

War prayer which is instinct with such notes of national penitence and of appeal to God's arbitrament of right, and for peace grounded upon such right, is not open to the easy sneer of the cynic about trying to pray for the "heaviest battalions". Far from it. It may constitute a real federation of prayer in a warrent world. Embattled foes themselves could kneel before their onsets and unite in its one spirit. It may prevail over the aeroplane, the submarine, the dreadnaught, the million-men army of modern carnage as well as over the battle axe of old. Who knows but that it may ultimately turn the very fierceness of man to God's praise in an epochal reaction for peace!

This federation of world prayer is, we may well believe, a real unison of many hearts of many nationalities even in these parlous times. It is one of the ways in which common Christianity does not need to wait.

"Till the war-drum throbbed no longer and the battle flags were furled," but by earnest prayer even during woeful welter of wars, speed the coming of the day of true peace.

Incidentally, too, in Grace Cathedral, San Francisco, recently in common with the great Roman Communion for which it has been set forth by authority, the following prayer was used for the right choice of its Chief Ruler and Pastor upon whom must fall so much responsibility and influence in the adjustment of his people during and after the war:

We offer our humble prayers to Thee, O Lord, that in Thy boundless mercy Thou wouldst appoint for the holy Roman Church a pontiff who, by his zeal for them, shall be well-pleasing unto Thee, and by his good government shall ever by honored by Thy people for the glory of Thy name.

—W. F. N.

It was a great disappointment to those who had charge of the preparations for the Churchmen's Conference, to find that the circumstances brought about by the European war almost compelled them to indefinitely postpone this great event. Two of the speakers found it impossible to attend and every day the mail furnished evidence of a very decreased attendance of those who had promised to be with the California Churchmen as their guests. So after a very careful deliberation it was decided to postpone by a unanimous vote of the Executive Committee. It was also realized that just about the time of the conference probably some of the greatest battles of the war would be fought, and though such a time ought to be a time of deep and earnest prayer, still it would be almost impossible to hold the attention of a large body of men on anything else. Our sympathy goes out particularly to the Field Secretary of the Brotherhood of St. Andrew, Mr. G. Frank Shelby, because of the indefatigable work he has expended in its preparation.

The Diocese of California

The Rev. D. C. Kelley is now living at 1400 Milvia street, Berkeley, and his telephone number is Berkeley 2156.

Special Confirmation services were held on August 30th in St. Paul's Parish and at the Good Samaritan Mission, San Francisco.

A special Convention of the Diocese of Oregon is called for the middle of September at Portland, to select a successor to the late Bishop Scadding.

A special meeting of the House of Bishops is called to meet in the early part of October to elect Bishops for the Missionary Districts of Spokane, Nevada and Cuba.

The Rev. Edward Morgan and the Rev. Arch Perrin were both in England at the outbreak of the war with the prospect of detention beyond the time set for their return to their parishes in San Francisco.

The Rev. W. W. Anderson, who has conducted the Anderson Academy for Boys at Irvington for many years has been obliged to close the school on account of his wife's ill health. He will, however, be able to take Sunday duty wherever his services may be needed.

We regret the scarcity of Church news from different parts of the Province, but we cannot manufacture it and therefore must fill our columns as best we may with other matter. We try to select that which will be helpful but would prefer to give more information of our Pacific Coast Church life.

All communications and contributions for the Pacific Churchman other than those for the business manager should henceforth be addressed to the Rev. Frank H. Church, 1217 Sacramento street, who at the request of the Bishop and Trustees is the managing editor. He earnestly requests the co-operation of the clergy and laity both of the Diocese and of the Province by sending in news that will be of general interest to our readers.

St. Andrew's Inn, a home for boys, at Twenty-fifth and Hampshire streets, was formally opened by the Bishop on Thursday, August 27th, with a service of Benediction. The orchestra of the U. S. Naval Training School very kindly assisted with some excellent music and a goodly number of Church people inspected the home. Here is an opportunity for those who are interested in boys to assist the warden, the Rev. George Maxwell, in his self-denying work, which at the present time involves the expenditure of his whole income in meeting the running expenses.

Mr. and Mrs. Charles A. Mainwaring of San Luis Obispo have been obliged to return to Sydney much to the regret of their many friends and especially of the members of St. Barnabas' Mission, Arroyo Grande, where they both have done such efficient work, Mr. Mainwaring having been lay reader for several years. The congregation gave them a hearty farewell reception.

The Rev. A. C. Dodd of Santa Maria will take charge of St. Barnabas' Mission in connection with his own field just over the border in the Diocese of Los Angeles.

Sunday afternoon, August 16th, brought a happy service to the people of Christ Church, Los Altos, to which they have long looked forward. In a previous number of the Pacific Churchman we have published a cut of their new church, which was opened on that date. The faithful few people seconded by many friends in the community have realized their hopes in an attractive building with many memorial ornaments to beautify the sanctuary. The church was formally blessed by the Bishop, who preached the sermon and warmly congratulated the people. Present with him in the chancel were the Rev. Messrs. Gardner, Evans, Montgomery and Mullineux, the last named being in charge of the congregation. The architect, Mr. Ernest Coxhead, to whom the taste of the building is due, was present. Built into the fabric are the devotions and memories of some of our oldest Church families of the Diocese; and in this new community the building is already regarded with especial pride.

Again we must chronicle the passing into the higher Life of one of our Fathers in God, the Right Reverend Robert Strange, D. D., Bishop of East Carolina, who died August 23rd. We clip the following from the Living Church:

"The Rt. Rev. Robert Strange, D. D., was born at Wilmington, N. C., December 6, 1857. His college work was at the University of North Carolina, where he graduated in 1879 with the degree of A. B. He afterward entered the Berkeley Divinity School and was graduated in 1883. He was made deacon in 1884 and priest in 1885, Bishop Watson conferring the earlier and Bishop Lyman the later orders. His first clerical work was as missionary to the colored people in Southern Virginia. He was then successively rector of the Church of the Good Shepherd, Raleigh, N. C.; St. James' Church, Wilmington, N. C., and St. Paul's Church, Richmond, Va. He was elected Bishop Coadjutor of East Carolina in 1904, and was consecrated on All Saints' Day of that year. He succeeded to the episcopate of the Diocese by the death of Bishop Watson in the following April. He had served as a deputy to General Convention from East Carolina in 1898 and from Virginia in 1904."

The Bishop has purchased a lot on which are two buildings at 320 Sixth street, Oakland, for Our Mission to the Chinese. The partitions in the rear building have been removed and it is being arranged for school and chapel. The assembly room will be 20 by 30 feet and the recess chancel 10 by 10 with small side rooms for vesting 5 by 10.

The building on the front of the lot after necessary repairs will be used for the present as a home for the young men of the Mission with an office on the ground floor.

About $300 will be required for repairs, painting, etc. A part of this amount has been contributed by some of the young Chinese men and their friends. Others desiring to encourage the young men, who have entered with great enthusiasm into this plan to have a Mission House of their own, may send contributions to the Archdeacon. The larger amount for the purchase of the property was borrowed by the Bishop with the hope that in the near future some one or more who appreciate the good work that is being done by our Chinese priest and American deacon (who is now able to make addresses in Chinese) will contribute the $5000 to wipe out the debt.

In this branch of our Chinese work there have been many encouraging results. The number baptized has been 23, and 20 confirmed, and at present there are five catechumens preparing for baptism.

The night school has a large attendance as well as the day school, and the Sunday services are well attended. These evidences of development warranted this advance movement to secure a permanent home for the Mission with greater facilities for more varied work.

Church people will be invited soon to visit the Mission when needed repairs are completed.

THE PACIFIC PULPIT

The European war is the subject of many sermons in many pulpits and we print here several extracts as they appear in local papers.

The Rev. E. V. Shayler, Rector of St. Mark's, Seattle, writing from London, August 6th, says:

"A clear note heard in newspaper editorials and public speech is a sense of God's providence and protecting care. As a whole, the English are more religious than Americans. The God of the side of right and England's declaration of war is an expression of a sense of honor and righteousness, coupled with an idea of self-preservation, which is nature's first law. The Archbishop of Canterbury has been requested by parliament to order all churches to hold daily intercessions and it was a sight never to be forgotten when in the beauty and sanctity of one of England's great churches one heard the national anthem sung on bended knee."

Another Seattle clergyman said:

"Now, as in all times of Divine judgments, the Church stands to show how such conditions have come about, and the remedy.

"Two things have brought about the terrific conditions of today—an outer and an inner fact.

"The outer fact is the existence of many relatively small kingdoms or empires without any superior unifying organization of which each might be a part, as our States are in the United States; hence the incessant threat of growing encroachment by one nation upon the other, leading to suspicions and jealousies and justifying expensive military preparations that have become a crushing burden upon the people. When the limit is reached the people will move and the throne be threatened.

"But the inner cause of today's conditions is the root of it all. It is the refusal of evangelized nations to depart from selfish material desires and plans and take up the standards of Christianity.

" 'Whence come wars?' the Holy Spirit asks. 'From your lusts, from your selfish and sinful desires.'

"And in this bitter refusal of the Prince of Peace, the nations lose all knowledge of their way."

Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Correspondents' Bureau, Washington, D. C.

In Memoriam

Fay Chase Kellogg.

Church life in the Diocese of California, especially as it touches or is touched by the good women of the Diocese, has suffered sad loss in the departure of Fay Chase Kellogg, who lately entered into life eternal at Berkeley.

Mrs. Kellogg came of staunch and sturdy American stock. Samuel Chase of Maryland, one of the signers of the Declaration of Independence, and Salmon Chase, Chief Justice of the United States were among her distinguished forbears. Philander Chase, the first Bishop of Ohio, was her grandfather, and for his wife, Mary Fay, she was named: Her parents were Dudley Chase, chaplain U. S. A., and Sarah Griffith Wells of Steubenville, Ohio. Love of Church and country,—love and loyalty—ran in her blood from birth in Illinois some sixty-eight years ago. While as yet a child, Fay Chase crossed the plains to her father's new post of duty in California.

Here she married George Herbert Kellogg, a well-known and faithful Churchman; here her children, Grace and Francis were born; and here she lived until August 14th last. Mrs. Kellogg was a woman of rare charm and culture. That good old title "gentlewoman" best describes her personality. Her parentage and upbringing led to the acquirement of a knowledge of Church history in unusual measure. This knowledge, and her natural ability and inclination, led her into many responsible fields of activity where she gladly and faithfully served the Church with conspicuous effectiveness. She never sought any of the posts to which she was appointed, devoted wife and mother as she was; she was essentially a home-maker. Those who enjoyed the hospitality of her hearth most appreciate the cordial warmth of her welcome and the graciousness of manner with which it was ever given. Because of her executive tact and talent, together with her devotion to the Church, she became the first president of the House of Churchwomen of the Diocese of California, and to this high calling she was chosen time and time again. When God called her still higher she was president emeritus of the House, a member of the executive board of the Woman's Auxiliary, and a director of the Deaconess' Training School. For seven years Mrs. Kellogg was the guiding spirit of the House of Churchwomen and gave without stint of her time, energy and ability to its work. Indeed it is within the truth to say that Mrs. Kellogg, more than any other, contributed to the conspicuous success of this organization which began as a venture of faith and was launched as an experiment. With clear vision and singular skill she planned and promoted those educative and social measures which, so happily, have been the means of unifying the purposes of the members of the House and of uniting them in the bonds of Christian fellowship. Under God, the House of Churchwomen owes its present spirit and strength to the prayerful and loving guidance of Fay Chase Kellogg. Her addresses to the House will be remembered not only for their absorbing interest, but for the beauty and genuineness of their appeal; they always touched the hearts of her hearers because they voiced her own heart hopes. Her knowledge of the needs of the Diocese, of the status and possibilities of its parishes and missions, was remarkable. Though her interests were first of all religious, Mrs. Kellogg still found time to share in the civic and social movements of her day. She was broad and liberal in her views, and in sympathy with all wise efforts for human betterment. Naturally, therefore, she numbered among her friends those of any and all creeds—by their fruits she knew them. Also she knew the poor and needy and suffering. She felt for them and with them; aided them. All were welcome at her home, and many were cared for there till able to care for themselves. In sorrow Mrs. Kellogg was ever the first to minister a sympathy which was truly inspired. God put the word of comfort into her mouth and balm and blessing followed. And as she did not live unto herself, neither did she die unto herself. In her illness she showed wonderful patience under severe suffering and quiet resignation to the will of God. There was no repining, no complaining, no questioning, but in lieu thereof the gentle lowly acceptance of a Christian in a spirit of unfaltering faith and of devout thankfulness for the blessings vouchsafed. So she entered into the rest that remaineth, and the comfort and sympathy of her Lord Jesus Christ came to her as the first whisper of undying peace.

As the ship at sea oft leaves in the dark waters a track ashine with stellar shimmer, so she, on her life's voyage, has left a lustre which can never pale in the memory of those who knew and loved her. "Blessed are the pure in heart, for they shall see God."

KATE A. BULKELEY.

Minutes of the House of Churchwomen Upon the Death of Mrs. George Herbert Kellogg.

Whereas, Our Father in Heaven has called to Himself the spirit of our beloved President Emeritus, therefore, be it

Resolved. That the House of Churchwomen, through its officers, desires to bear loving testimony to the work and character of her who was its first President, Mrs. George Herbert Kellogg. Her courage in accepting from Bishop Nichols the task of organizing the House, her vision of its possibilities and usefulness, and her untiring zeal in perfecting details of administration during the seven years of her presidency, insured the success of this new form of Diocesan work.

To each of the members of the House her death is an individual loss, and her graces of personal saintliness, staunch Churchmanship, gentle tact, kindly courage and comprehensive knowledge of Church affairs within and without the Diocese of California will be a perpetual inspiration to all who knew her.

She now rests from her labors and we are assured that she is numbered among God's loved ones in the Life Everlasting. Be it also

Resolved, That this minute be spread on the records of the House of Churchwomen and be published in the Pacific Churchman, and that a copy be sent to the family, to the members of which we unitedly extend our most affectionate and heartfelt sympathy.

KATE A. BULKELEY,
President,
FANNY GEORGE KAINS,
Vice-President,
ANNA GODDARD RUGGLES,
Vice-President,
— — MITCHELL,
Vice-President,
MARY F. WILLIAMS,
Secretary.

MRS. A. M. LAWVER.
A Sketch of Her Life.

Susan Smoot Stahl was born in Galena, Illinois, November 19, 1843. She was a child of unusual mental and physical vigor, and her parents, Mr. and Mrs. Frederick Stahl, recognizing these qualities in her early infancy, were very careful in her upbringing and education. She came of good lineage, and the scholarly tastes and intellectual interests which characterized her whole life were hers by inheritance and instinct as well as by education and early environment. As the Middle West did not offer the best educational advantages in the 50's, Mr. and Mrs. Stahl took their daughter with her two younger sisters to Burlington, New Jersey, placing her as a day scholar in St. Mary's Hall. Here she distinguished herself in scholarship and in other ways. It was in St. Mary's Church, Burlington, that she was confirmed, and it was from the "Poet-Bishop," as Bishop Doane of New Jersey was called, that she received her instruction, catching from him an enthusiasm for the life, standards and ideals of the Church that proved a life-long inspiration. He was a friend of the family and his personal interest in their gifted girl lent additional value to his instruction as she would sit by his side on a summer afternoon in the porch of St. Mary's, looking out over the quiet old church yard where some of her ancestors lay resting, drinking in his wisdom and his words. Those were happy years in her life, and mind and character developed nobly under ideal conditions.

Mr. Stahl, finding it advisable to return West, they came back to their old home, the education of their daughter being continued under tutors. In 1862 occurred the marriage with Mr. A. M. Lawver, whose home was also in Illinois. After a time a desirable business opportunity brought Mr. and Mrs. Lawver to San Francisco. On Mr. Lawver's death, some years later, Mrs. Lawver remained among her warm friends in California, devoting herself to the work she so loved.

The record of her life in California is is written in the history of the Woman's Auxiliary of the Diocese. She was one of the charter members of "The Woman's Missionary Society of the Diocese of California," which was organized in 1880 and affiliated with the Woman's Auxiliary to the Board of Missions, and four years later merged in it as the California Branch. At that time she became its secretary and for thirty years her chief thought and prayer were for its growth. Her ideals for the Auxiliary reflect her own spiritual life, and are best expressed in her own words:

"The living moving Auxiliary has done its best work, I am sure, within the sphere of its relationships—uniting our parishes, bringing the missionary and his people into the companionship of the altar—ourselves dwelling happily together in the full-orbed sphere of Peace.

"And so in the Church, the Auxiliary is a power because she has remained womanly, and has grown and prospered because she remained auxiliary, and has not only had her work as woman in

building up human life, but has done much to make it holy life because she has taught the high mission of all human life.

"There exists not a parish or mission or a woman's heart, however indifferent now to the cause of missions, that has not riches of beneficient power in reserve. The sealed chambers that lie back of all the good we know in them will yield to the touch of the coal from off the altar. No soul is overworked for Christ."

This zeal for the ideal was accompanied in Mrs. Lawver's character by the practical ability which provided for its realization. To her is largely due the institution of the Quiet Days, the Altar and Font Funds and the Children's Advent Offering in the Diocese, and she was one of the first to recognize the need of a training school for Deaconesses on this Coast. Her loyalty to her Church and to her Bishop was constantly felt in the Auxiliary councils. She was a delegate from California to several of the triennial meetings of the Auxiliary, where her wisdom and ability became known and valued.

The last three years of Mrs. Lawver's life were tested by suffering. During much of that period she was obliged to be near her physicians in Chicago. But she was also near her sister and old friends, whose companionship with the visits of passing California friends were a great comfort to her. Her love for the Auxiliary never flagged, nor her interest in the details of its work. In September, 1913, she felt that she must resign her office of secretary, a resignation sorrowfully accepted with the request that her tie with the Branch be continued as its Secretary Emeritus. Her impress will always remain and those who worked with her in the formative years of the Auxiliary in California will never lose the inspiration of her high ideals.

On the second of August, 1914, came the close of her struggle with suffering, a struggle so bravely maintained through daily dependence on God's strength, that the end was a triumph of the spirit which had so unselfishly hidden bodily pain and had witnessed to those around her of the Father "who giveth us the victory through our Lord Jesus Christ."

The Chaplain of St. Luke's Hospital, Chicago, where Mrs. Lawver passed the last two years of her life, speaks of her influence upon those around her:

"With infinite personal delight and profit, day by day, week in and week out, month after month, during her progress in bondage, however intense her suffering, I have observed our dear friend flashing brilliants of thought, wisdom and wit, of cheer and love and inspiration, making a profound impression upon all who came under her influence from the scrub-woman who cleaned her room each day to the celebrated surgeon who had her under his care. It is a splendid tribute to the power of her intellect, the largeness of her vision, the firmness of her faith, the unbounded extent of her sympathy, the charm of her personality, the bravery manifested in her unequal contest with disease that so many—nurses, internes, attending surgeons and physicians, visiting friends, including the chaplain and her sister who was her daily companion—are moved to acknowledge the inspiring, ennobling, uplifting effect of her influence, a higher regard for the Christian religion, the Christian life, because of her Christian patience and fortitude."

A committee has been appointed to provide for a fitting memorial to Mrs. Lawver, the details of which will be later announced. Miss Mary C. Heath is treasurer of this committee. The many friends of Mrs. Lawver who would like to share in this memorial may communicate with Miss Heath at 2370 Broadway, San Francisco.

W. Coburn Cook, the son of Rev. Fletcher Cook, who won the Rhodes Scholarship recently, has been dreadfully ill with typhoid fever the past two months, but is now recovering and we think will be able to leave for Oxford late in September at any rate. He contracted the fever on the Chowchilla tract, where he was assistant sales manager for Stine & Kendrick, who have been exceedingly good to him during his illness.

I hate a thing done by halves; if it is right, do it boldly; if it is wrong, leave it alone.—Gilpin.

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The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Educational Secretary, Mrs. C. Edward Holmes, Belvedere.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

The Diocesan Meeting will be held in the Cathedral Chapel (formerly the Pro-Cathedral) Monday, September 14th at 10:30 a. m. The unusual time is due to the fact that September 7th is a holiday, and a meeting in the afternoon of the 14th would conflict with other meetings. The speaker will be the Rev. Mr. Tracy, and the subject "Our Church in Mexico."

On Sunday, August 2nd, Mrs. A. M. Lawver, for thirty years secretary of the California Branch of the Woman's Auxiliary, entered the rest of Paradise. No day of all the year could have been more appropriate for a Memorial Service for her than the Feast of the Transfiguration, the Altar Day of the Auxiliary in this Diocese. To Mrs. Lawver's friends gathered at the altar, in that Altar Day Service always so dear to her, the Communion of Saints was very real. Bishop Nichols celebrated the Holy Communion, assisted by Dean McDonald, and the Bishop preached the memorial sermon printed in another column.

A brief business session followed, during which the following resolution was adopted:

"*Resolved*, That the California Branch of the Woman's Auxiliary offers thanks to God for the devoted service and inspiring example of its secretary, Mrs. A. M. Lawver, whose wide vision, firm faith and executive ability were a moulding force in its development. She was of the few who first recognized the value of the Auxiliary, and through the thirty-three years of her service as secretary, her great gifts were consecrated to it, and her worth was felt in its national councils. When illness prevented her continuance in active service, those who took up her duties had the help of her prayers and counsel, despite weakness and distance. They who knew the victory of her spirit over the suffering which she unselfishly tried to hide, regard her last years as a triumph of Christianity.

The California Branch offers to her family heartfelt sympathy and, with them, rejoices in the memory of her devoted life.

The meetings during the visit of Miss Lindley, Associate Secretary of the Woman's Auxiliary, are not yet arranged, but will be published in the October issue of the "Pacific Churchman." Meanwhile, it is hoped that the date of her visit, October 22-26, may be kept free from other engagements, so that every member of the Auxiliary, and all others who will, may have the advantage of her inspiring leadership.

A request has come from the Rev. J. E. Shea, whose work is among Indians in the Diocese of Sacramento, for twenty choir surplices and caps for children, ages ten to sixteen. Mrs. Shea is now training this number weekly at Orleans, and they are taking a great interest in preparing themselves for choir work. Many of them expect to be confirmed on the first visit of the Bishop. If any Branch knows of these vestments not now in use, but in good condition, or if any Branch can give the material or the work to make new ones, the Secretary will be very glad to hear of such help in answering the request.

In the matter of a Memorial for Mrs. Lawver, as it has been thought over, something in the way of a fund for the training of Missionary Workers at the Deaconess' Training School, St. Margaret's House, Berkeley, seems most fitting. Mrs. Lawver was ever deeply interested in that work, and its promotion from year to year by such a fund would give character to the Memorial as a constant, living reminder of her devotion in all ways to her Church and Diocese. Details will be published later.

WILLIAM F. NICHOLS.

(Under this head will appear from time to time items of interest in California life and history.)

THE CALIFORNIA ORIGIN OF MOVING PICTURES.

(By Ex-Mayor Dr. Edward Robeson Taylor.)

Edward Muybridge was incontestably the father of the moving picture. He began his experiments in the latter part of the seventies or early eighties. He made his experiments by arranging a row of cameras, in each of which he could produce an instantaneous exposure as an object moved before it. Governor Stanford, having heard of these experiments and having insisted that *at one time in the motion of a trotting horse, all four feet of the horse were off the ground*, he solicited the aid of Muybridge to prove the fact. Thereupon Muybridge went to the Stanford stables at Palo Alto and, having set up his battery of cameras, the horse was trotted before the cameras, Muybridge inducing by means of threads across the track which were broken as the horse went by, an instantaneous exposure from each camera. The result was to show the horse in motion with all four feet off the ground, as Stanford had insisted.

Muybridge thereupon experimented with a great number of animals and birds and invented a contrivance by means of which he exhibited to the public pictures of moving animals on a screen, birds, flying, etc. I, myself, saw this. Owing to the fact that these pictures were taken on plates, this contrivance was never commercially profitable, and the moving picture did not become so until the invention of the continuous film.

Muybridge devoted an immensity of labor to the movements of all animals by means of his invention, and we now know those movements from him alone. He published a large book in which pictures of the various movements were given. This book sold for five hundred dollars. A copy of it was in the San Francisco Public Library at the time of the fire. He had a foolish notion that his work in this field would revolutionize art, so far as that art had to do with the movements of animals, he insisting that the artists were all wrong in that they failed in their paintings and sculptures to show correctly those movements. His fallacy lay in not considering that he was working in the domain of science and not in the domain of art, and that while science deals with the fact, art deals with the appearance of the fact. There is no doubt, however, that Muybridge's work induced artists to study the movements of animals more carefully, and there is also no doubt that, had it not been for Muybridge, this generation might never have seen a moving picture.

THE PULPIT AND THE PRESS.

By Henry W. Adams.

Lying before us is one of the cleanest daily papers. Aside from the usual space given to news, editorials, business items, etc., articles and items relating to the following interests occupy the column space named:

Stories of crime	53	inches
Homicides and brutal conflicts.	40	"
Police items	35	"
Moving picture and theatrical ads. and write-ups	204	"
Society news, dress and beauty notes	186	"
Sporting news	213	"
Roman Catholics in politics	43	"
Tobacco and liquor ads	20	"
	794	inches

Two Chicago papers alone have a combined circulation of nearly 500,000 copies daily. The others would probably bring the total daily issue well up to the million mark. Figure up and see what that would be in a year, and catch, if you can, a vision of the mighty power and scope of the daily press of this city and then of America.

As Clean as Any.

We believe that Chicago's daily press is as clean and able as that of any other great city. Nevertheless, when we consider that such sheets as these enter, every day practically, into all the homes of the people, are read far more than books, have a far louder voice (because heard by such a multitude) than all the pulpits or Sunday schools of the land, it should make us think. Remember also that most of the daily press through their Sunday issues (which often are the most worldly and sensational of all) trample on the day and law of God; have a multitude in their employ who have no Sabbath or day of rest, and enter millions of homes, carrying into them worldliness, temptation and sin.

Read over again this space list at the head of our article. Much is evil; all is worldly and tend to dissipate in the minds of young and old, the influence of Church, Sunday schools, holy home life, the religious press and prayer.

What Can We Do About It?

1. Wherever in a city there are two or more daily papers, pastor and godly laymen can combine together, choose the

best one of their dailies and make it such a proposition as this: That it shall clean itself of all items or advertisements of a questionable character; make room for sane and popular articles from pastors and others on the side of truth and righteousness; champion church and Sunday school attendance, and have no Sunday issue. Then the pastors and churches to back them up in their new departure, for all they are worth, and use their best efforts to increase their advertising and circulation departments. An *aroused* church is a mighty power, and these bright publishers will not be slow to avail themselves of its influence.

2. We can put far more life, energy and Holy Ghost enthusiasm into our Church and Sunday school work.

In place of a barren desert of empty pews, the evening services should be our great opportunity for evangelism.

Make the pulpit ring with Holy Ghost fire as it did under Whitfield, Wesley, Edwards, Finney, Spurgeon and Moody, and the crowds will come.

This was Moody's way: He went himself after the boys and girls, men and women; scoured the streets and alleys, bringing them in. When he got them there, they heard lively singing of heart songs, everything cheery and friendly, and so they came again to the Gospel feast. Then again, his acts, life and words inspired thousands of others to "follow in his train." Underneath all was mighty prayer, abiding in Jesus Christ, and the indwelling of the Holy Ghost. Without these it is utterly impossible to make headway in God's work.

A NEW SORT OF RESTRICTED DISTRICT.

Here are some sane words from the Sheriff of Pierce county, Washington (in which is located Tacoma):

"I believe thoroughly in a restricted district, but it should be made up of a different class of people from the class that have occupied such districts in the past. Every doctor who has a patient afflicted with a venereal disease should be required to inform the health physician, and all these persons, no matter what their social or financial standing, should be placed in this restricted district, and kept there until the health physician raises the quarantine on them. They are a good deal more dangerous to society than smallpox or diphtheria patients and they ought to be at least excluded from healthy people as carefully as people with any other infectious or contagious disease. There is no more sense in allowing people to visit a district known to be infested with syphilis than there would be in throwing open the doors of the pest house and inviting any one who wanted to, to visit the patients there. We might just as well divide our cities up into restricted districts for other violations of the law. Why not provide that robbery shall be committed only in the east end of town, burglary only in the west end of town, murder only in the north end, and arson only in the south end? Crimes against humanity ought to be as severely punished as crimes against property. Every man and woman convicted of renting his or her property for immoral purposes, should also be compelled to take up his or her residence in the restricted district and stay there as long as they remain in that city. All decent and healthy people should be excluded from this district, and it should be inhabited only by people who believe in a restricted district, and who, by their manner of living, have qualified themselves for residence in that district."

Sheriff Jamieson speaks out of a long experience. He was for four years in the police department, eight years in the prosecuting attorney's office, and has been about five years in the Sheriff's office.—The Living Church.

IS IT I?

Only one service on Sunday,
  Yet there are services three;
There'd be no one at all at the other two
  If *every one* did like me.
A little jaunt to another Church,
  Something different to see,
But our own dear Church would be empty quite
  If *every one* did like me.
What of the week-day services?
  Sunday's *my* only day;
Where'd be the worship God listens for
  If *every one* stayed away?
How much alms do I give to the Church
  Whose blessings to me are free?
Only a few cents once a week———;
  (Does *every one* do like me?)
Do I ever an honest sacrifice make?
  Of pleasure or dress? Put by
This money for alms? Is any one else
  As selfish and mean as I?
Do I give five cents when I should give ten?
  One dollar that ten should be?
I don't give half that I really ought,
  What if *every one* gave like me?
How much work do I do for the Church?
  How would its work rooms be?
Empty and covered with months of dust
  If *every one* worked like me.
Are my Communions regular?
  Our Lord His table would find
Often deserted and empty of guests
  If other's were rare as mine.
And do I criticize Church? and Priest?
  If only myself could see
I'd know his task would seem hopeless quite
  If others were just like *me*.
What of my prayers for Church and Priest?
  And the private prayers I say?
How many such would ascend to God
  If *every one* prayed that way?
Neglects of others concern us not
  'Tis our own we have to see,
Let us ask ourselves with an honest heart
  "Suppose they were all like *me?*"
What with my cold indifference and sloth
  And general disloyalty
I can't imagine how things would go on
  If others *were* just like me.

—St. Mark's Messenger.

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Go to Church! No Man Too Busy to Give an Hour Each Week to God

GO TO CHURCH!

Is there a man in any community who is too busy to spend one hour each week in church?

There are one hundred and sixty-eight hours in every week. No man is too busy to eat during the week. No man is too busy to snatch a few hours of recreation in every week. No man is too busy to sleep during the week. Yet there are men who will declare that they are so busy they can't afford to give one hour in every one hundred and sixty-eight to worship in God's house. In church you will find spiritual food and rest.

Of all excuses for lack of attendance at church the "too busy" one is the flimsiest. Why isn't a man honest and admit that he doesn't want to go to church? Isn't it a fact that a man has a better feeling within himself and the world in general after he has spent an hour in the house of God?

ONE OF THE FINEST SIGHTS OF THE LENTEN SEASON WAS THE NOONDAY CROWDS IN THE CHURCHES LOCATED IN THE BUSINESS AND FINANCIAL DISTRICTS OF NEW YORK CITY. THERE MIGHT BE FOUND SOME OF THE GREATEST MEN IN THE COUNTRY. IT IS A HOPEFUL SIGN OF THE TIMES. NONE OF THESE REALLY BIG MEN WAS TOO BUSY TO GIVE SEVERAL MINUTES DAILY TO THE WORSHIP OF GOD. INCIDENTALLY, THESE BIG MEN BY THEIR EXAMPLE PREACHED POWERFUL SERMONS.

Don't hide behind the "too busy" pretext. It is too thin. If you have an important business or social engagement you will find time for it. God asks you to meet him for at least an hour every Sunday. Can't you arrange your engagements so that you can meet him? The visit will not be a disagreeable one. Surely you are not ashamed to be seen in church? You no doubt have been seen in worse places.

GO TO CHURCH!

Correspondence

La Grande, Ore., August 13, 1914.

To the Editor of the Pacific Churchman:

The Olympia correspondent in your issue for this month apparently conveys the impression that only the dioceses of California and Olympia have a House of Churchwomen. Two years ago Eastern Oregon followed the example of California and organized a House of Churchwomen at the convocation which met at this place, and the gavel which formerly was used by the California House was presented to the House of Eastern Oregon. The credit for creating a House of Churchwomen in Eastern Oregon belongs to Bishop Paddock. The rector of St. Mark's, Seattle, attended the convocation of Eastern Oregon last year, as an honored guest, and what he saw then in regard to the working of such a house made him a convert to the idea.

Respectfully,

UPTON H. GIBBS.

July 23, 1914.

My Dear Mr. Foster: So many of my correspondents ask me to describe my trip and I have invariably to say: Excuse me swapping horses in mid-stream.

Do you want me to write a novel or a book? It would need that to tell you my impressions.

I am a man with a past as well as with a future. Here I have renewed my kinship with all the long lines of heroes and saints and makers of empire. Every street in London has for me its story.

Here are the roadways where the men of past ages, the men whose names I have learned to reverence, lived and moved and worked.

The very stones of London speak to one of the past of our own people. I country villages. I am accustomed to a am amazed at the sheer beauty of the beautiful country. We think a great deal of our mountains and lakes in California. I have traveled all over the States and Canada amid the most beautiful scenery, but here the greenness, the freshness, the primness, and the picturesqueness of the country and *riverside* absorb me. Not an acre is wasted.

This, my third visit home is an epoch in my life. No one can have the fulness of sensations that I have experienced during the opening weeks of my vacation more than *once* in a lifetime.

This, my home, is *your home*, the land of my fathers as of yours, and, quite fittingly, I spent part of the "Glorious Fourth" at the American Ambassador's house.

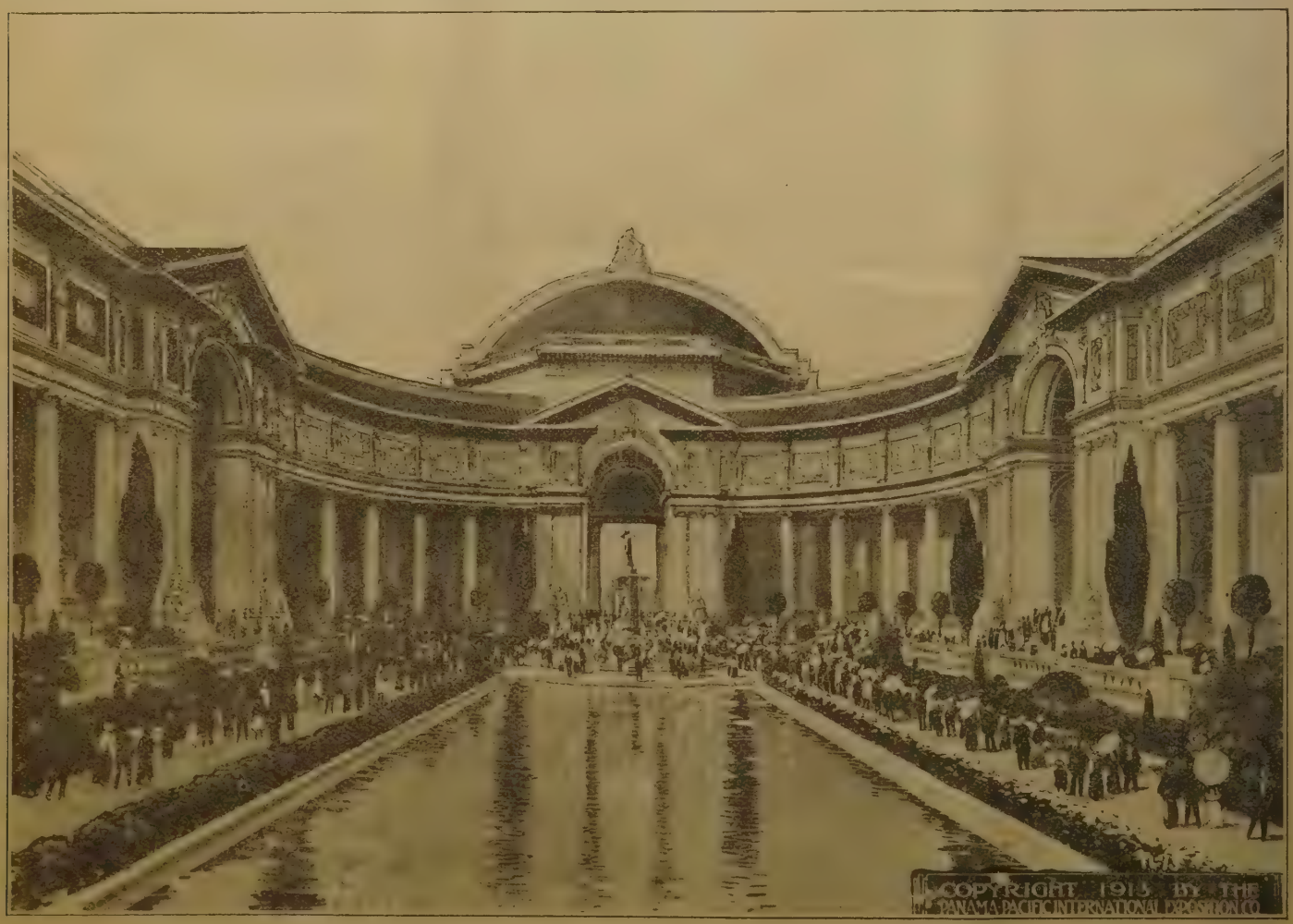
The services at St. Paul's Cathedral and Westminster Abbey are even more beautiful, it seems to me, than ever.

Owing to the continued Suffragette outrages many churches are guarded day and night by boy scouts, who are a splendid body of lads in evidence everywhere.

The King and Court will soon be leaving the metropolis for Windsor Castle, and all London will miss the grand doings, gorgeous uniforms and political meetings, all of which are ties of loyalty to the throne.

I, too, must go on to Oxford now where the famous lectures to clergy, by such men as Bishop Gore, Drs. Sanday, Stone and Kidd are being given this summer and to which many American clergy come.

July 25—Oxford, England's premier University City, is from the architectural point of view, the most interesting place in Europe, and after the jargon of Paris, Berlin, etc., it is restful to be here. On every hand one sees evidences of Oxford's scholarly importance, while the prospect looking over the city from one of the neighboring heights conveys an impression of regal importance, the numerous domes, towers and pinnacles that grace the colleges, of which there are twenty-three, and other important buildings, presenting an *ensemble* that has no parallel in the world. The spacious High street, familiarly known as the "High," just as Cornmarket is known as the "Corn," is quite unique in its architectural beauties and has a truly glorious vista of stately old edifices enriched by the workmanship of centuries long since passed. The buildings are thrown into greater relief by the many fine old trees whose deep and refreshing greenery combines admirably to heighten the effect of the picture. Then, too, to the student of Church history what thoughts cluster around such names as Newman, Pusey, Keble and again Cranmer, Latimer and Ridley! One college dates its foundation to the reign of Good King Alfred, and in



The Court of Palms.

the museums are to be seen manuscripts dating back to the second century.

An interesting letter from an Egyptian schoolboy to his father was translated in part: "Send me a lyre; if you don't, I won't eat or drink, so there!" He must have been some ancestor surely of Mrs. Pankhurst. One morning I spent visiting the famous schools of Magdalen College and Christ Church Cathedral choirs. One meets a great many famous people here as in London. A trip was made recently to Sulgrave Manor, the ancestral home of the Washingtons.

The weather is usually good for getting about and everyone looks happy and well.

The Church still remains the great power in the land.

God willing, I sail September 9th on the "Olympic" to commence my duties at All Angels' Church, New York City.

Affectionately,
HERBERT PERCY HAMES.

35 St. Thomas Mansions,
Westminster, London.

THE VALUE OF PARISH WORK TO THE WORKER

There is a very great value in Parish work to the worker. One who stands on the outside, and has no "part nor lot" in the activities of the Parish—is merely named on the register as belonging to the Parish—cannot realize that a very real value to the individual exists.

The word work to the uninitiated all too often means something unpleasant, something to be avoided; but when one considers that work and happiness are inseparable, it is strange more do not find their work, and their happiness. Each individual member of a Parish bears a responsibility for a certain part of the Church's work, and has a talent intended for use—much depends upon the use made of opportunities.

Activity creates interest; as there can be no activity without mind and body, so there can be no interest without heart; as soon as this factor enters, it all ceases to be work in the popular meaning of the term, and great good comes to the worker—in happiness derived, the feeling of being necessary to the great whole, the sense of power and dependableness; all of which will be found to work out in this wise—that the more one does, the greater the desire grows to do something more.

Then comes a deepening and broadening of character—a worker must look upon the world differently; coming into close relation with fellow-workers gives a wider outlook. Too many to mention are the elements for the strengthening and upbuilding of character which enter in this contact; they extend soul-deep.

How often one's "working" influence is an inspiration to another, is seldom realized; there, unconsciously, lies strength.

It has been said: "What we pray for we work for," and as truly it can be said, what we work for we pray for; and what we work and pray for, we stand for; here is a test of our loyalty, and a deepening of our spiritual life.

Parish work done with any right motive must have its value; but many, many times is that value increased if there is a deep underlying sense of for WHOM it is all done, a belief in the Church, and the fundamental principles for which She stands; then, with the growth in character and influence, there will be also a splendid growth in true Churchmanship; ideals will be higher, and there will come the "Vision."

The Church and Social Service

THE REDLIGHT ABATEMENT BILL.

(By Franklin Hichborn.)

The Redlight Abatement Act, passed at the last session of the Legislature, is aimed at commercialized prostitution. It hits the exploiter of the prostitute. As the exploiter of the prostitute ranges from impecunious pimp to millionaire landlord, a considerable—and quite influential opposition has been stirred up against the bill.

But the measure is not at all drastic, nor can it be called an experiment.

A Perspective View of the Panama-Pacific International Exposition.

Law Not Drastic.

Under the bill's provisions, any citizen is authorized to proceed against a house of prostitution or assignation as a nuisance. If the nuisance be *proved*, then the building must be closed for all purposes for one year unless the owner furnish a bond that the place shall no longer be used for unlawful purposes.

Nothing particularly drastic in that. No owner who rents his property for lawful purposes has anything to fear. But the owner who compels division of the shameful wage of prostitution in the shape of extortionate rentals has much to fear. At least, such has been the experience in other States where the law has been tried out.

Not an Experiment.

For the Redlight Abatement law is not at all new. Iowa passed such a law six years ago. The plan worked so well in Iowa that Nebraska, two years later tried it. Oregon, Washington, Utah, South Dakota, Wisconsin, Minnesota, and Kansas soon followed suit. Congress made thorough investigation of the working of these State laws, found them good, and passed such a law for the District of Columbia. President Wilson signed the bill. The national capital has accordingly come under the provisions of such a measure.

Practical investigators into the problem of the social evil have been unanimous in their endorsement of this plan of abatement. The Massachusetts legislature appointed a commission to investigate such matters. The commission reported that, "the laws for the suppression of places resorted to for the purpose of prostitution should provide for the penalizing of the property so used." The committee then recommends the Iowa plan of abatement. The New York Vice committee says that "the abatement law in force in Iowa would be equally effective in New York."

California in Line.

The California legislature as early as 1911 began investigation into the working of such laws in other States. The 1911 Assembly Public Morals Committee, with a mass of evidence of the practicability of the Abatement Law before it, recommended the passage of such a law for California. The 1913 legislature carried the investigation further, with the result that the measure was passed. The law has, however, been held up under the referendum. The referendum petition by which this was accomplished, is now known to contain thousands of forged signatures. Theodore Kytka, the handwriting expert who has examined the petition, states that were all the forged names eliminated, there would not be enough valid signatures left to compel referendum vote on the bill. However, the Secretary of State has certified to the sufficiency of the petition. The voters must vote upon the measure at the November election.

Consistent Misrepresentation.

Men mean enough to exploit a prostitute, will scarcely stop at less disreputable acts such as forgery, perjury and misrepresentation.

Thus, it is not surprising that they resorted to forgery and perjury to compel a referendum vote on the measure. Quite as consistently, they are resorting to deliberate misrepresentation to create public sentiment against the bill.

No Danger to Women.

One of the arguments made against the bill is that following the wiping out of commercialized prostitution—as will admittedly result of the measure be ratified—attacks would be made upon reputable women.

When the measure was before the assembly, an opposing member from San Francisco stated, that its passage would mean the Governor would have to call out the militia to protect the women of San Francisco.

If this be true, then San Francisco men are divided into two classes:

(1) Brutes who will attack women.

(2) Craven husbands, fathers and brothers who will stand by unresisting while the attacks upon their wives, daughters and sisters are being made.

The writer is slow to believe that of the men of San Francisco.

Furthermore, in those States where such Abatement laws are enforced, there has been no increase in the number of attacks upon women. Indeed, a marked decrease has been reported from some communities.

Property Protected.

Another objection raised is that under the terms of the measure innocent property owners could be harrassed and blackmailed. If this be true, California is more under the heel of criminals than the other States in which the law has been tried out. Officials of such States can give no example of the abuse of the law.

"The talk about blackmail is without merit," writes Attorney General Cosson of Iowa, "and is circulated by believers in segregated districts." Attorney General Martin of Nebraska writes: "I have never heard of a case where this law was used for the purpose of blackmail." District Attorney Evans of Portland, Ore., states: "Within my knowledge the Oregon law has not been used for the purpose of persecuting innocent property owners nor for blackmail."

Under California statutes, it would be extremely hazardous to attempt to use this law for purposes of blackmail or to harrass. California property owners who rent their buildings for legitimate purposes would find themselves in no more danger than have owners in other States where Abatement laws are in force.

Scatteration Scarecrow.

The argument that under this act the social evil would be scattered throughout the community is absurd upon its face. With the Abatement act on the statute books, no neighborhood or community need tolerate the social evil in its midst unless every resident of such neighborhood or community wanted it there. Until the Abatement law is in force no community—as informed persons are aware—enjoys such protection.

Senator F. E. Grant, author of the Redlight Abatement Act, tersely sums up the situation in a paragraph.

"The owner who rents property for legitimate purposes," says Senator Grant, "has nothing to fear from this law. It simply requires that owners shall know as much about the use of their property as their neighbors know. The owner who rents property for purposes of prostitution has much to fear."

RURAL CHURCH SUNDAY PROCLAIMED.

The first proclamation in behalf of the country church and the rural Sunday was issued by Governor Henry D. Hatfield to the people of West Virginia. It is a noteworthy document in the annals of both Church and State.

Newspaper reports and personal letters from almost all parts of the State show that the day was very generally observed and the idea seems to have struck a popular chord. This was in part due to an effectively printed and circulated appeal for the observance of Rural Church Day, not so much as a "go-to-church Sunday," as a day on which the usefulness and work of the country church should receive special emphasis and stimulation.

A Proclamation—To the People of the State of West Virginia—Greeting:

As the greatest force for inspiring better country life and development of the rural community, the country church offers the greatest opportunity and is the most potential agency. In the present wide interest being manifested in better agricultural development, better country schools and higher standards and ideals of life in general, it has become apparent that only through the leadership of the Church, which can arouse the religious motive, can this movement be placed on secure foundation and permanent success assured.

Upon the activities of the country minister in the country church and the cooperation of his people depends largely the wholesome life of the respective communities, and these efforts in elevating the standards of the religious, moral and civic life should not be confined to one day, but should be the purpose of every day concern.

With the desire to act in accord with those who have inaugurated a movement for the increased usefulness and influence for good of the country churches of West Virginia, I hereby designate Sunday, the third day of May, next, as Rural Church Sunday, and urge that on the day thus named the people in the rural communities of West Virginia, shall join together heartily in religious worship, and with particular aim to promote personal devotion and attendance and the revered church-going custom of olden days.

SOCIAL SERVICE LECTURES.

Two parishes in the Diocese of California have arranged for courses of the Social Service Lectures offered by the Commission. St. Peter's Church, Oakland, has secured six lectures to be given every two weeks from September 2nd to November 18th. The lectures at St. Peter's are:

September 2. Abatement Act. Rev. C. N. Lathrop.

September 23. Public Recreation. Mr. J. E. Rogers.

October 7. Juvenile Dependents. Judge Murasky.

October 21. Associated Charities. Miss Felton.

November 4. Amusements. Miss Mary Ashe Miller.

November 18. State of California and Charity. Dr. Peixotto.

St. Mark's, Berkeley has also arranged for a series of six lectures, as follows:

September 23. Abatement Act. Rev. C. N. Lathrop.

September 30. Immigration. Dr. Carleton Parker.

October 7. Associated Charities. Miss Weed.

October 14. Recreation. Mr. J. E. Rogers.

October 21. Juvenile Dependents. Judge Murasky.

October 28. Prohibition Amendment.

THE POSTPONEMENT OF PACIFIC COAST CONFERENCE.

On account of the new and abnormal conditions caused by the European war, the Eighth International Pacific Coast Conference of Churchmen has been indefinitely postponed. For months past committees of local Churchmen have been working diligently to prepare for this Conference, which was to have met in San Francisco, September 3rd to 6th. These Committees were well organized and had prosecuted their work with such vigor that the preparations for a truly great gathering were almost completed. And then suddenly and unexpectedly came the outbreak of the war in Europe.

Before the beginning of this deplorable conflict, the Publicity Committee, by a very thorough and well conducted campaign, had secured a promise in writing from a large number of men and older boys, that they would attend the Conference. The accumulation of this list of delegates was the central object of all the publicity work, and a large and representative attendance at the Conference was assured. Soon after the beginning of hostilities abroad, or as soon as the war began to register its effect on business, letters commenced to arrive from these prospective delegates cancelling their promise to attend on account of the changed conditions. First was lost the entire Canadian constituency, which deprived the Conference of the possibility of being international in its character as it was designed to be. And this disintegration of the list of delegates continued and finally made some action necessary. Therefore, after counseling with the Bishop and other clergy, and after discussing the matter at a representative gathering of laymen, called together for the purpose, it was decided, without a dissenting voice, that the force of unexpected and unpreventable circumstances compelled the indefinite postponement of the Conference.

In taking this unusual step another consideration taken into account was the fact that in all probability the war will reach a crisis early in September or just about the time set for the meeting. Some of the most crucial battles will in all probability be fought just at that time. In the midst of the excitement caused by such events, it would be quite impossible for the Conference to achieve its most important purposes.

A Forward Step.

The Conference has had to be postponed but the Churchmen about San Francisco Bay are more determined than ever that a forward step shall be taken in the Church's work among men and boys. The local men are beginning to realize that the money and effort expended in preparing for the Conference has not been spent in vain. A very real and widespread interest has been aroused. To make instant and practical use of this new interest a Forward Movement Campaign in men's and boys' work has been launched. The Conference committees are rapidly being reorganized into Forward Movement Committees to press this campaign. Already three such committees have been formed. One will undertake to develop boys' work and more particularly boys' parochial organizations. Another will follow the same course with regard to men's parochial organizations. A third committee will assist parishes and missions in the making of the Every Member Canvass on behalf of Missions.

First Results.

Although this campaign has only just begun, nevertheless it has already scored a definite success in two parishes. St. Stephen's parish, San Francisco, has been helped to organize the St. Stephen's Men's Association, a general organization of men, and Advent parish, East Oakland, is being assisted in its effort to establish a Chapter of the Brotherhood of St. Andrew. Other parishes are making plans either for a men's or boys' organization as a result of the campaign.

The Call.

Every man and older boy in the Church in the Bay region is urged to take an interest in this campaign, and to find his place in the ranks of those who are waging it. In this way will each one translate his *disappointment* on account of the Conference postponement into a *determination* to throw his weight into the balances on the side of those things for which the Conference stood. Indeed, in this way and in this way only, will we be able to shape a victory out of a seeming defeat. Many local Churchmen have in the past apparently considered themselves as belonging to the reserve. *Therefore let them now take notice that the reserves have been called out—even to the last man.*

G. FRANK SHELBY.

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Literature of the Day

The Princess Arthura. S. W. Odell. T. T. Crowell Co. $1.25 net.

This is a very lively story, the "Romance of Iran," to complete the title. But, inasmuch as it has to do with the rather long past times of Darius and Cambyses, one is hardly in a position to judge of how near the story approaches to accuracy in its attempt to revitalize such a long buried past. Yet, after all, that does not matter very much; the juveniles for whom it is apparently intended are not drastic critics of environment, so long as the story holds them to the end, as it is pretty certain this will not fail to do.

The Religion Worth Having. T. N. Carver. Houghton, Mifflin & Co. Boston. $1 net.

An exposition of religion from the point of view of a clever Harvard Professor of Social Economics, and appears to be a laboured argument for what he terms the "Productive Life" as the culmination of every possible good for humanity. There is much that is excellent in his theories, as far as they go, but from our point of view they do not go anything like far enough. The "Productive Life" seems to be the purpose and effort of contributing as much as possible to the general welfare and, as a means to that end, being content with very plain living and very high thinking. That is excellent, and there is clearly need of hammering it into the general consciousness in these days of luxurious extravagance and overmastering care for self, careless like the old heathen Gods of Olympus of the stunted lives and hopeless misery around them. But, like others of this school, the Professor while exalting his one specific rather goes out of his way to belittle the Faith we conceive of as Christian. At page 129 there is this "Belief in the general uniformity, the certainty and the beneficence of the laws of God, is the highest kind of faith. That is a lesser faith which trusts in charms, incantations, comet pills, amulets, priestly intercessions and other devices for protection." A sneer veiled or otherwise is proverbially the very cheapest form of argument. Nor is one quite prepared to accept the dogma of the author as to the "highest kind of faith," for we are not convinced as to his authority.

Reaching Up and Out. By Amos R. Wells. 12mo. boards. 50 cents net.

In the pages of this little book, filled with inspiring words of advice for young men and women, the author has expressed in compact style his whole philosophy of living. He sets up as his life motto: The Highest for the Farthest, by which is meant, reach up as high as you can; reach up as far as you can. Reach up as high as you can for power. Reach out as far as you can with influence. Nothing less than the highest, he says, should be the aim of all men. "What do I mean by the highest? I mean the loftiest principle of wisdom; the purest ideal of beauty; power the most commanding and transforming; joy that is the fullness of bliss. I mean the summit of character beyond your most adventurous hope. I mean a wealth beyond your wildest dreams. If there is anything stronger or better or happier than you have dared to imagine, I mean that."

Treasure Mountain. E. L. Sabin. Crowell Company. $1.50 net.

This is a boy's book, and we are assured "that every boy of eleven to fifteen years will revel in it." The notice of it accompanying the book also intimates that it is one of the "B" Series. The present writer has not the pleasure of knowing the series and, therefore, is not in a position to trace the development of character in the Phils and the Chesters, etc., of this volume. The scene is the Rocky Mountains, and there is a good deal about mining or, rather, a School of Mines' students busy with practical field work. Yet, happily, the book is furnished with a villain, and there is a professor, also two girls, a few lively pictures indicating abundance of thrills and hair-raising starts in the text. So, the boy who reads it will be happy.

The Minister As Shepherd. C. E. Jefferson. Crowell Company, N. Y. $1.

The author does not err on the side of too delicate handling, nor does he have any concern with truths half veiled. He is remarkably outspoken and his words have that accent of candid truth in them which sharpens the point of the Ithuriel spear. It is rather a good thing presumably that the preachers should be preached to occasionally and be conscious of a wholesome wind rending away cherished but really untenable refuge and forcing them out into the open among their fellows to learn what they are really thinking and saying.

The Church Revival. Rev. Sabine Baring-Gould. M. A. Methuens, London.

This bulky volume has not come to us as others do for review, but it is eminently noticeable for more than one reason. In the first place, it ought to be read after Wickham Legge's "English Church Life from the Restoration to the Tractarian Movement." The aim of that book, as was pointed out in these columns, was to prove the continuity of the Ritual and Ceremonial of the Anglican Church—that the so-called novelty of the ritualistic revival was no more than a bringing to the front of what had lingered on since the dislocation of things known as the Reformation. Mr. Baring-Gould has another and more drastic term for this which the unknowing regard as the genesis of the Church of England, even if they do not chime in with its confessed enemies to invest the rather unsaintly Henry VIII with the halo of its "Pious Founder." But the author, one ventures to think, would have been considerably wiser if he had abstained from the retelling of the sufficiently told tale of the Church from the time of Henry VIII to the verge of what he terms the Tractarian Movement. That would have got rid of 150 surplus pages and brought the volume to within Dr. Johnson's counsel of perfection—"Books that you may carry to the fire and hold readily in your hand." Not but that his chapters are interesting, although they do record an oft-told tale, for the author garnishes his pages with stories that are not commonly found in the normal history. He has a very keen sharpened sense of humor, also, and it flows on throughout his pages. Often enough, too, when he is moved by indignation—and it must be confessed that it is mostly righteous—he lets loose his rich endowment of mordant sarcasm.

The Victorian Bishops from the first days of the Oxford Movement down to at least the early seventies come in for unsparing scathing, which most of them richly and well earned. The exceptions were marvelously few, the Erastian majority, afraid of they knew not what, their perceptive faculties in abeyance, seem to have had no other idea of their vocation than to preserve peace at any price and squelch every one who troubled their Israel with suggestions that things were not just as they should be. Even in secular matters they were so grossly insensible to the needs of the hour that twenty-nine of them voted against the first Reform Bill, and were threateningly warned that they had better set their houses in order before worse things happened to them. That was only a year before the first Tract for the Times appeared. As the movement spread, the Bishops leveled ponderous charges against the leaders and used every resource small tyranny and unrestrained power could suggest for the silencing of such clergy as they could reach. Bishop Sumner for seventeen years refused the Priesthood to Keble's Curate, Peter Young, for the only reason that he could not accept the Bishop's unwarrantable requirement that he should disavow any other Presence in Holy Communion than in the heart of the receiver. And those were days when ordinands were asked a few questions for form's sake and examining chaplains were not above scoring more points for social advantages than for scholarship. When the movement started, Holy Communion was unfrequent enough, confirmation was seldom prepared for, the majority of churches were slovenly and uncared for, the clergy, very many of them, were to say the least, careless and neglectful of their most obvious duties. There is a prevailing idea that the Church had reached her lowest point of decadence in the eighteenth century and during the Georgian period, but a comparison of Dr. Legge's account of the former with Baring-Gould's summing up of the earlier and mid-Victorian period tells a different story. Every great movement has its faults and failures, but no one can deny that the Oxford troubling of the sluggish waters worked a miracle of healing and regeneration. Whatever grave faults marked its onward course, they were comparatively nothing when set side by side with the Episcopal methods of stifling earnestness and work that was being well done and done, too, within the lines of the Church's boundaries. One cannot refrain from a further word as to the imprisonment of several of the clergy for refusal to obey the Bishops on certain matters of ritual. We are not defending these men—it seems to the present writer that breaking the peace of the Church and hindering its work for the sake of unimportant things verges on sin. But the matter had got beyond this. The Bishops of those days—and, Mirabile dictu, hardly more than forty years ago—handed over their authority to a secular judge and hastily abandoned well nigh everything that inhered in their office as Fathers in God. The imprisoned were men of stainless character, earnest, self-denying to a degree, yet they were sent to gaol and kept there for months, one of them for over a year. It may well sound unbelievable, but it remains one of the darkest blots on the story of the Church of England in the last century. Mr. Baring-Gould tells the story, with a good deal of infused heat, certainly—how could he help it?—but the bare facts are easily verifiable.

Shall We Drink? J. W. Crooker. The Pilgrim Press, Boston. $1 net.

A most emphatic "No" is the purpose of the 250 or so pages of this book—the "no," of course, applying solely to drinks made of alcohol or infused with it. There is the usual array of medical and other arguments that most sane persons admit; the same arraignment of resulting evils that nobody questions. To temperance advocates it will no doubt prove a very useful manual.

A Prayer Book for Girls' Friendly Society Members. Longmans, Green & Co. 10 cents.

A very good little book with introduction by Bishop Ingram. But it may be used by non-members with great advantage.

The first number of the second volume of **"Comment and Criticism"** has just reached us from Longmans, Green & Co. 15 cents.

It is a quarterly from Cambridge, England, for the discussion of current Religious Theological Questions. It is the first we have seen. There can be no question as to its ability and importance, especially in view of recent discussions. There is a remarkable paper on Pontius Pilate by Professor Burkitt, others on the Atonement, The Creeds and Current Controversies; also Reviews, Notes and Notices. It has the mark of the Cambridge School upon it, but it is distinctly worth while.

H. H.

MISSIONARY EDUCATION INSTITUTES.

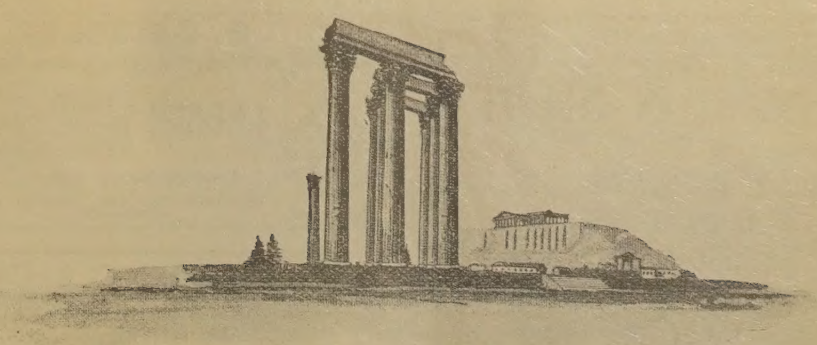
Local institutes, under the direction of the Pacific Coast Committee of the Missionary Education movement, will be held throughout the State of California early this fall. It is not only desired that all churches co-operate to make these institutes a success, but that all participate for the benefit to be derived from them.

It is the plan of the committee, and those who are working with them about the bay, to hold these institute sessions for three consecutive days at each center, beginning at 4:30 in the afternoon with four departments on missionary education in the grades—primary, junior, intermediate and senior. These will be followed by Missions' Study classes for men, women and young people, and by a conference on Sunday school work. A supper will be served at the place of meeting at about 6:30 and the whole session will end at 9:30, thus making it possible for men and women who work to attend without loss of time.

The dates have been set only for the meetings about the bay. Berkeley, September 29 to October 2; San Francisco, October 6 to 9; Oakland, October 13 to 16. The place of meeting in Berkeley will be St. Mark's Parish House; in Oakland, the First Congregational Church; in San Francisco, Calvary Presbyterian Church. Notices will be given out in each parish in ample time for those wishing to attend to arrange their time.

The Institute is the extension work of the Asilomar Conference, held at Pacific Grove from July 3 to 13. Those who were so fortunate as to attend the conference know how good the work will be.

The whole cost of the Institute will be met by the $1 for tuition, which will include the cost of text books required. The supper will be 25 cents an evening.



War's Heritage

A WEEKLY REST DAY FOR CALIFORNIA.

It will be gratifying to all who are interested in one day's rest in seven, to know that the required number of signatures on the initial petition of the One Day's Rest in Seven Bill, to place it on the ballot at the November election in California, has been secured. About 60,000 have signed the petition, giving a surplus of 15,000 names. This move has been led by the Weekly Rest Day League of the Pacific Coast, of which Dr. G. L. Tufts is superintendent.

California has no Rest Day in Seven Law at this time. With this bill and the interest that has been aroused in its passage it is believed that there is a good fighting chance to carry it through, but, like all things for the common good, it must not be left to drift thinking that some one else will come to its support. The pastors of the churches of all communions are expected to co-operate through the Weekly Rest Day League to secure the passage of this Sunday observance. Dr. Tufts is a member of the Commission on Sunday Observance of the Federal Council of Churches of Christ in America, and as the president of this Commission I take this opportunity to commend both him and the cause for which he stands to our brethren of all communions in California. Let it be said that the Christian forces are standing together for the passage of a bill that will help in the moral uplift of that great State.

PETER AINSLEE,
President Commission on Sunday Observance of the Federal Council of Churches of Christ in America.
Baltimore, Md.

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